No Cross, No Crown.

A DISCOURSE

Shewing the

Nature and *Discipline*

Of the HOLY

Cross of Christ,

And That

The *Denyal* of *SELF*, and daily Bearing of Christ's Cross, is the alone Way to the *Rest* and *Kingdom* of *God*.

To which are added,

The *Living* and *Dying Testimonies* of divers Persons of Fame and Learning, in favour of this *Treatise*.

By *William Penn*.

And Jesus *said unto his Disciples; If any Man will come after me, let him Deny himself, and take up his daily* CROSS, *and follow me*, Luke 19. 23.

I have fought a Good Fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a CROWN *of Righteousness, which the* Lord *the Righteous Judge shall give me at that Day; and not me only, but unto all them also, that love his Appearing.* 1 Tim. 4. 7. 8.

The *Second Edition*, Corrected and much Enlarged

London, Printed and Sold by *Benjamin Clark*, Bookseller in *George-Yard* in *Lombard-street*, 1682.

Harvard College Library
Book-Plate
Given by Helen L. Parrish
June 4, 1940

THE PREFACE

READER,

THE Great Buſineſs of *Man's Life* is, To anſwer the *End* for which he *Lives*; and that is, To *Glorify God, and Save his own Soul*: This is the Decree of Heaven, as Old as the World. But ſo it is, that *Man* mindeth nothing leſs, than what he ſhould moſt mind, and deſpiſeth to inquire into his own *Being*, its *Original*, *Duty* and *End*; chuſing rather to Dedicate his Days (the Steps he ſhould make to *Bleſſedneſs*) to gratifie the *Pride*, *Avarice* and *Luxury* of his Heart; as if he had been born for Himſelf, or rather given himſelf *Being*, and ſo not Subject to the Reckoning and *Judgment* of a *Superior Power*. To this wild and lamentable Paſs hath poor *Man* brought himſelf, by his *Diſobedience* to the *Law* of *God* in his Heart, *by doing that, which he knows, he ſhould not do; and leaving undone, what he knows, he ſhould do*. And as long as this *Diſeaſe* continueth upon *Man*, he will make his *God* his *Enemy*, and himſelf uncapable of the *Love* and *Salvation*,

tion, that he hath manifested by his Son, *Christ Jesus*, to the World.

If, *Reader*, thou art such an one, my Councel to thee is, To *Retire* into *Thy self*, and take a View of the Condition of thy *Soul*; for Christ hath given the *Light*, with which to do it: *Search* carefully and throughly, thy *Life* is upon it; Thy *Soul* is at Stake. 'Tis but *once* to be done; if thou abusest thy self in it, the *Loss* is irreparable; the World is not *Price* enough to ransom thee: Wilt thou then for such a *World* be-late thy self, over-stay the Time of thy *Salvation*, and lose thy *Soul?* Thou hast to do (I grant thee) with great *Patience*; but that also must have an End: Therefore provoke not that *God* that made thee, to reject thee. Dost thou know, what it is? 'tis *Topher*, 'tis *Hell*; the *Eternal Anguish of the Damned*. Oh! *Reader*, As one knowing the *Terrours* of the Lord, I perswade thee to be *Serious*, *Diligent* and *Fervent* about thy own *Salvation*! Ay, and as one knowing the *Comfort*, *Peace*, *Joy* and *Pleasure* of the Ways of *Righteousness* too, I exhort and invite thee, to embrace the Reproofs and Convictions of Christ's *Light* and *spirit* in thine own Conscience, and bear the *Judgment* that has wrought the Sin. *The Fire burns but the Stubble*; *the Wind blows but the Chaff*: Yield up thy *Body*, *Soul* and *Spirit* to *Him* that maketh all things *New*, New *Heavens and* New *Earth*, New *Love*, New *Joy*, New *Peace*, New

Works,

Works, a New *Life* and *Converſation*. Men are grown corrupt and *droſſy* by *Sin*, and they muſt be Saved through *Fire*, which Purgeth it away: therefore the *Word* of *God* is compared to a *Fire*, and the *Day* of *Salvation* to an *Oven*; and Chriſt himſelf to a *Refiner* of *Gold*, and a *Purifier* of *Silver*.

Come, *Reader*, hearken to me a while; I ſeek thy Salvation, that's my *Plot*; thou wilt forgive me. A *Refiner* is come near thee, His Grace hath appeared to thee; It ſhews thee the *Worlds Luſts*, and teacheth thee to *Deny* them. Receive its *Leaven*, and it will *Change* thee; his *Medicine*, and it will *Cure* thee: He is as Infallible as free; *without Money*, and with certainty. *A Touch of his Garment* did it of Old; It will do it ſtill: His *Virtue* is the ſame, it cannot be exhauſted; For *in him the fulneſs dwells*: Bleſſed be *God* for his Sufficiency. He laid *Help upon Him, that he might be Mighty to ſave all that come to* God *through him*: Do thou ſo, and he will change thee: Ay, thy *Vile Body*, like unto his *Glorious Body*. He is the *Great Philoſopher* indeed, the *Wiſdom* of *God*, that turns *Lead* into *Gold*, *Vile Things* into *Things Precious*: For he maketh *Saints* out of *Sinners*, and almoſt *Gods* of *Men*. What reſts to us then, that we muſt do? to be thus Witneſſes of his *Power* and *Love*? This is the *CROWN*: But where is the *CROSS*? Where is the *Bitter Cup*, and *Bloody Baptiſm*? Come, *Reader*, be like Him!

Him! For this *Transcendent Joy* lift up thy head above the World; then thy Salvation will draw nigh.

Christ's CROSS *is Christ's Way to Christ's* CROWN.——

This is the *Subject* of the *Following Discourse*, first Writ during my *Confinement in the Tower of* London, in the Year 1668. now Reprinted with great Enlargements of *Matter* and *Testimonies*; that thou, *Reader*, mayst be won to *Christ*, and if won already, brought nearer to *Him*. 'Tis a *Path*, *God* in his everlasting Kindness guided my Feet into, is the *Flower* of my *Youth*, when about *Two* and *Twenty* Years of Age: Then he took me by the Hand, *and lead me out of the* Pleasures, Vanities, *and Hopes of the World.* I have tasted of *Christs Judgments*, and of his *Mercies*, and of the Worlds *Frowns* and *Reproaches*: I rejoyce in my Experience, and Dedicate it to thy Service in *Christ*. 'Tis a *Debt* I have long *ow'd*, and has been long expected: *I have now paid it, and deliver'd my Soul.* To my *Country*, and to the World of *Christians* I leave it; My God, if he please, make it effectual to them all, and turn their Hearts from that *Envy*, *Hatred* and *Bitterness*, they have one against another about Worldly things, (Sacrificing *Humanity* and *Charity* to *Ambition* and *Covetousness*, for which

which they fill the Earth with *Trouble* and *Oppression*) that receiving the *Spirit* of *Christ* into their Hearts, the Fruits of which are *Love*, *Peace*, *Joy*, *Temperance* and *Patience*, *Brotherly kindness* and *Charity*, they may in *Body*, *Soul* and *Spirit*, make a *Tripple League* against the *World*, the *Flesh* and the *Devil*, the only *Common Enemies* of Mankind; and having conquer'd them through a *Life* of *Self-Denial* and the *Power* of the *CROSS* of *JESUS*, they may at last attain to the Eternal Rest and Kingdom of *God*.

So Desireth, so Prayeth,

Friendly Reader,

Thy Fervent Christian Friend,

William Penn.

Worminghurst in *Sussex*, the 1*st*. of the 6*th*. Month, 1682.

The

The Alphabetical Table of the moſt Material Paſſages in this Book.

Page.

AVarice *its diſinition and diſtinction*, §. 1. 169.
Avarice *conſiſts in deſire of unlawful things*, §. 2. 170.
As in David's *caſe about* Uriah's *Wife*, §. 3. 171.
Ahab *about* Naboth's *Vineyard*, §. 4. 172.
Avarice *in unlawful deſires of lawful things*, §. 5. 172.
Avarice *a mark of falſe Prophets*, §. 6. 174.
A reproach to Religion, §. 7. p. 175. *An enemy to* Government, §. 8. *Treacherous*, §. 9. *Oppreſſive*, §. 10. 177.
Judas *an Example*, §. 11. 178. *So* Elymas *the Sorcerer*, §. 12. 179. *In unprofitable hoarding of Money*, §. 13. 180.
Apoſtolick Miniſtry, and the end of it, §. 6. 18.
Abraham's *Obedience of Faith memorable*, §. 13. 38.
Authorities and Examples of ſeveral in favour of a Virtuous Life, §. 1. 260.
I. *Amongſt the* Greeks, from p. 261, to 281.
II. *Amongſt the* Romans, from p. 281, to 292.
III. *Amongſt the Heathen Philoſophers*, Greeks *and* Romans, from p. 292, to 332.
IV. *Amongſt Vertuous Heathen Women*, p. 332, to 337.
Acacius *Biſhop of* Amida *his Charity to Enemies*, §. 25. 372.
Aged and Dying Mens experience of Honours, Pleaſures and Recreations, in 27 *Teſtimonies*, 375.
Of Exceſs in Apparel, §. 4. 195.
The end of Apparel *allowable*, §. 6. 198.
The Heathens deteſted vain Apparel, §. 8. 199.
The Authors *Convictions and his Exhortation to his Reader*, §. 11. 146.

B

Blood and Beauty excessively Valued, §. 1. page 150.
Blood and Families; a great racket made about them, §. 2. 150.
Blood makes not Noble, but it's Vertue, §. 3. 151.
Blood highly Valued, by those that are proud of it, §. 4. ibid.
Of one Blood God made all Nations of Men, §. 5. 153.
Men of Blood have no more marks of Honour than their Inferiors, §. 6. 153. This is not said to reject Great Men, but humble them, §. 7. 154. The Author looks at the Gospel and the Excellency of it, §. 8. 155. Pride of persons respecting shape and Beauty, §. 9. 156
Councel to the Beautiful to get their Souls like their Bodies, §. 10. 157

C

Christ's Cross of Necessity, yet little regarded, §. 1. 2
Christendom degenerated from Purity, §. 2. 3
Christians have been careful after Worldly Lusts and Pleasures, §. 3. 3
Christians cast a Scorn upon their Saviour, §. 4. 4
Sinners all of one Church, §. 5. 5
It's a false Church that have the Form but deny the Power, §. 6 6
Circumcised in Heart, Persecuted by them born of the Flesh, §. 7. 7
Compassion powerfully excites the Author to this Diswasive, §. 8. 8
The Self Condemnation of the Wicked, §. 9. 10
Christendom supplicated for by the Author, §. 10. 12
Christendom her Lapse how fowl it it is, §. 1. p. 14. God's Mercy upon Repentance, §. 2. 15.
Christ the Light of the World reproves the Darkness, §. 3. ib.

Chri-

Page
Christendom *like the Inn of Old, full of other Guests*, §. 4. p. 15. *Of the Nature of true Faith*, §. 5. 17
Glory of the Cross and its Triumph over the Heathen World, §. 7. 21
Christendoms *Declension, and the cause of it*, §. 8. 22.
Religions fall from Experience to Tradition, §. 9. 24
By Consideration *of the cause the cure may be more easily known*, §. 10. 25
Cross of Christ, *what it is*, §. 1. ibid.
Christ's Cross *so called by the Apostle to the* Corinth. §. 2. 27
Cross of Christ *where it appears and must be borne*, §. 3. 28
Experience teacheth assent to the Cross of Christ *in all*, §. 4. 29
Cross of Christ *how to be borne daily*, §. 5. 30
The difficulty, yet necessity of the Cross, §. 6. 30
The great work of the Cross, §. 1. 32
The work of the Cross *is* Self-denyal, §. 2. ibid.
The Cup *and* Cross *of* Christ *what it was*, §. 3. 33
What was our Cup *and* Cross, §. 4. ibid.
Our duty to follow Christ *as our Captain*, §. 5. ibid.
A Cross *that flesh and blood can carry*, §. 8. 34
Of the Cross *of these worldly Worshippers*, §. 7. ibid.
And the gaudiness of their Cross, §. 10. 55
Christ's Cross *an Interior Exercise*, §. 13. 57
The Cup Christ's *two Disciples drank*, §. 2. 222
O! who will Drink of this Cup, §. 3. 223
An Objection Answered of the Nature of Christ's *Kingdom*, §. 4. ibid.
The Frame of the Spirit of Christ's *Followers*, §. 5. 225
A Covetous Man *a common Evil*, §. 14. p. 180. *His Hypocrisie*, §. 15. p. 181. *Gold his God*, §. 16. p. 181. *His Sparing to Death*, §. 17. p. 182. *Is Reproved by Christ*, §. 18. p. 182. Ananias *and* Saphira's *Sin and Judgment*, §. 19. p. 183. William Tindal's *discourse on that Subject*, §. 20. p. 185. Peter Charroon's *Testi-*

Page
Teſtimony againſt it, §. 21. p. 185. Cowlies *ſharp Satyr upon it*, §. 22. 187.
Cuſtoms *and* Faſhions *an Enemy to Inward Retirement*, §. 1. 227.
Cuſtoms *their endeavour to Gratify ſelf*, §. 2. p. 229. *had they been ſolid*, Adam *and* Eve *had not been Happy*, §. 3. 229.
Cuſtoms *uſed by Chriſtians Abominable*, §. 4. p. 230. *their Authors condemn them although looſe people*, §. 5. 232.
Cuſtoms *borrowed of the* Gentiles *that knew not God*, §. 6. p. 233. *An Objection of their uſefulneſs Conſidered, Anſwered and Reproved*, §. 7. 235.
Cuſtoms *abhorr'd by Heathens, that Chriſtians plead for*, §. 8. p. 237. *The uſe of theſe things encourageth the Authors to continue in them*, §. 9. p. 239. *The Objections of Maintenance of Families Anſwered*, §. 10. p. 239. *Another Objection Anſwered; God no Author of their Invention*, §. 11. p. 241. *People pleading for theſe Vanities ſhew what they are*, §. 12. 243.
Cuſtoms *although Indifferent, yet Abuſed, ought to be rejected*, §. 1. p. 247. *The Abuſe is acknowledged by them that uſe them*, §. 2. p. 247. *Such as pretend to Serioufneſs ſhould withdraw from ſuch Latitude*, §. 3. p. 248. *God in the Caſe of the* Brazen Serpent *teacheth us not to abuſe things*, §. 4. 249.
Cuſtoms, *although convenient for example ſake, ſhould not be uſed*, §. 5. p. 249. *The miſchiefs they have brought to Bodies, Eſtates, and Souls*, §. 6. p. 250. *Ingenious People know this to be true*, §. 7. 250.
Chriſts *Doctrine to his Diſciples*, §. 32. 124.
Chriſtians *are* Civil *and Mannerly in a right way*, §. 36. p. 131. *But unlike the World in the Nature of it, and Motives to it*, §. 37. 132.

D

Page
Death *Swallows all*, §. 10. 166.
The Fathers *about* Dayly-Bread *and the* Lords Supper, §. 19. 359.
Dancing *and* Muſick, §. 21. 361.
A Digreſſion *about* Folly *in a Scripture-Senſe*, §. 14. 111.
Divine *Knowledge brought Peace on Earth*, §. 11. 89.

E

An Exhortation *to* England *to Meaſure her ſelf by the Apoſtles*, §. 4. 209.
Encouragement *to the Children of* Light *to Perſevere*, §. 6. 412
Exhortations *to all Profeſſing Chriſtianity to Embrace the the Examples and Reaſons of Worthy Perſons*, §. 2. 407
Plain Dealing with ſuch as reject thoſe worthy Exhortations, §. 3. 409
The Recompence of ſuch as reject theſe Good Exhortations, §. 4. 411
The Author is better perſwaded and aſſured of ſome, an Exhortation *to them*, §. 5. 412
Exhortation *to men to examine their bottom*, §. 14. 58

F.

Faith *of great Efficacy in* Prayer, §. 14. 78.
The little Faith *of the Chriſtians upbraided by Chriſt*, §. 5. 79.
Faith *is not only Poſſible, but Neceſſary*, §. 16. 80.
Faith *what it is, further unfolded*, §. 17. 81.
The Heirs of this Faith, *the Noble Works of it*, §. 18. 82.
Paul *againſt the Worlds* Faſhions, §. 33. 126.
Peter *againſt* Faſhioning *according to the Worlds Luſts*, §. 35. 127.

H

Page

Honour *in Scripture not so taken as used in the World*, §. 12. 109
Honour *used for Preferment*, §. 13. 111
Honour *is used for Reputation*, §. 15. 112
Honour *is attributed to Function*, §. 16. ibid.
Honour *is taken for help to Inferiors*, §. 17. 113
Honour *is used for Service to all Estates*, §. 18. 114
Honour *the Godly and Contemn the Wicked*, §. 19. ibid.
This Honour *not found in the Worlds fashions*, §. 20. 115
This Honour *Cheats People of the true* Honour, §. 21. ibid.
True Honour *esteemed by the Author and his Friends*, §. 22. ibid.
The true Honour *not given by the Debaucht*, §. 23. 116
Honour *cannot be paid by men of Hypocrisie*, §. 24. ibid.
Antiquity of true Honour, §. 25. ibid.
Rise of this vain Honour, §. 26. 117
True Honour *not to be had for Money*, §. 27. 118
Honour *forbidden to true Christians*, §. 28. *As in* Mordecai's *case*, §. 29. ibid.
Honour *discoursed of between a Bishop and the Author*, §. 30. 120. *As in* Elihu's *case in* Job, §. 31. 121. *Testimonies in favour of our Dissent and practice*, §. 38. 132

L

Luxury *what it is*, §. 1. 190
Luxury *in Diet*, §. 2. 193
Mischiefs it doth to Bodies, §. 3. 194
Luxury *Condemned in the case of* Dives, §. 9. 201
Luxury *positively condemned by the Scripture*, §. 10. 203
Luxury *brought God's Judgment on the Jews*, §. 1. 204

Page
Luxury *much spoken against by Christ*, §. 2. 206
Luxury *not only omits Good but commits Evil*, §. 8. 215
Luxury *below the Life of Heathens*, §. 9. 216
From Luxury *the true Disciples of Jesus are Mortified*, §. 10. 219
Luxury *inconsistent with the spirit of Christianity*, §. 1. 220

M

An Address to the Magistrates *and all People to convert their* Money *to a good purpose*, §. 11. 256
Machiavil *of the Zeal of the Primitive Christians*, §. 7. 352

P

Prayers *not to be studied for, how Christians should pray*, §. 5. *This* Preparation *to be obtained by waiting as* David, §. 6. p. 63. *The whole and full think they need not this waiting*, §. 7. 65
The Power *only prepares and consecrates men to come before God*, §. 8. *Sin nor Formality cannot Worship God*, §. 9. p. 66. *God's own Forms displeasing to him without the Spirit use them*, §. 10. p. 69. *God's Children ever met God in his own way*, §. 11. p. 72. *The Pool of* Bethesda *a lively figure of the inward waiting and its effects*, §. 12. 74
Pride *its Rise*, §. 1. 82
Pride's *Definition* §. 2. 84
Pride *in* Adam *brought mans Misery*. §. 3. 85
Pride *lost mans Integrity*, §. 4. *Who are in* Adam's *State*, §. 5. 86
Pride *puffs up*, §. 6. *Effects of false and true knowledge*, §. 7. p. 87. *Proved by the Example of* Cain, §. 8. 88

Page
Pride *of the* Jews, §. 9. Pride *in the* Jews *caused Perſecution to the Prophets*, §. 10. 88.
Pride *of the Blind Guides the Prieſts*, §. 12. 89.
Pride *of* Chriſtians *hath exceeded the* Jews, §. 13. 90.
Peace *on Earth Sung by the Angels*, §. 14. 91.
Pride *brought* Adam *and the* Jews *to a loſs*, §. 15. 92.
Pride *the Evil Effects of* Chriſtendom, §. 16. p. 93. *Recovery out of Miſerable Defection*, §. 17. 95.
Pride *craves Power as well as Knowledge*, §. 1. p. 95. Proved *by* Corah, §. 2. p. 96. *By* Abſolom's *Ambition*. §. 3. p. 96. *By* Nebuchadnezer, §. 4. p. 96. Piſiſtrates, Alexander, *and* Cæſar *proves the ſame*, §. 5. p. 97. Proved *by the* Turks Pride, §. 6. p. 98. Proved *by the laſt* 12 *years in* Chriſtendom, §. 7. 98.
Pride *not only in* Courts, *but Private* Families *alſo*, §. 8. p. 99
Peace *is great where Ambition is limited*, §. 9. 99.
Pride *is an Exceſive deſire of Honour and Reſpect*, §. 1. 102.
Pride *had like to coſt* Mordecai *dear*, §. 2. 102.
Worlds Pride *in Honour as well as Science*, §. 3. p. 103. *Reaſons why the Author uſeth not theſe Faſhions*, §. 4. 104.
Pride *and Self-love unſuitable to Chriſtians*, §. 5. p. 104 *This Practice and ſenſe*; *Reproach would not move them from*, §. 6. p. 106. Proving *they do it not to make Sects, or for Diſtinction*, §. 7. p. 107. *But* Paſſively *let drop vain Cuſtoms*, §. 8. p. 107. Proved *by their Behaviour a Teſt upon the World*, §. 9. *And this Croſs to the World a Teſt upon their Fidelity*, §. 10. p. 108. Proving *our declining the uſe of theſe Cuſtoms*, §. 11. 109
Proud *mans Character*, §. 1. 160.
A Proud *man is Inſolent, yet Cowardly*, §. 2. 160.
Pride *makes an ill Child, Subject, and Servant*, §. 3. *Inhoſpitable* §. 4. 161.
Pride *no Friend to any*, §. 5. p. 162. *Dangerous and miſchievous*, §. 6. 163.
Pride *of all things bad in Miniſters*, §. 7. p. 163. *They claim*

Page

claim Prerogative *above others*, §. 8. p. 164. *Their Lordlineſs and Avarice*, §. 9. p. 165. *The way to eſcape theſe Evils*, §. 11. 167

Pauls *Godly Exhortation againſt* Pride *and* Luxury. §. 4. 347.

Primitive *Chriſtians Nonconformity to the World*, §. 5. 351.

Paulina *Biſhop of* Nola *Relieving Slaves and Priſoners*, §. 24. 372.

R

Recreations *of the Times Enemies to Vertue*, §. 5. 196.

The chief Recreations *of Good men of Old was, to ſerve God, and do good to Mankind*, §. 7. 198.

What Chriſtian Recreations *are*, §. 5. p. 210. *Who need other* Recreations *are unfit for Heaven and Eternity*, §. 6. p. 212. *Man has but a few days which may be better ſpent*, §. 7. 213.

James *againſt* Reſpect *of Perſons*, §. 25. 128.

A Recluſe *life no Goſpel Abnegation*, §. 11. 55.

S.

Simple and plain Speech, §. 1. p. 136. *Juſtified from the uſe of words*, §. 2. p. 136. *Yet was and is the* Speech *of* Hebrew, Greek *and* Latine, §. 3. p. 137. *It is the Language of all Nations*, §. 4. p. 137. *Original of the preſent Cuſtom defends our diſuſe of it*, §. 5. p. 138. *If Cuſtom ſhould prevail, in a Senſe it would be on our ſide*, §. 6. p. 139. *It cannot be uncivil or Improper for Chriſt and his Apoſtles uſed it*, §. 7. p. 140. *An Inſtance given in the Caſe of* Peter, §. 8. p. 141. *It is the Practice of men to God in their Prayers, and it is Pride in men to expect better to themſelves*, §. 9. p. 141. *Teſtimonies of ſeveral Writers in Vindication of us*, §. 10. 144.

Self-denyal *urged by Chriſts Doctrine*, §. 1. p. 340. *By* John Baptiſt, §. 2. p. 345. *By the Apoſtle* Peter, §. 3. 346.

Page

Sufferings *and Faithfulneſs*, §. 23. 368.
A Brief Supplication, §. 6. 415.
Self *diſtinguiſhed in Lawful and Unlawful* Self, §. 7. 34.
Lawful Self *what it is*, §. 7. p. 34. Self *to be denyed by Chriſts Doctrine*, §. 8. 35.
Self *denyed by the Apoſtles Pattern*, §. 9. 35.
Danger of preferring Lawful Self, §. 10. 36.
The reward of Self-*Denyal and excitement to it*, §. 11. 37.
Doctrine of Self *as Old as* Abraham, §. 12. 38.
Job *a great Inſtance of* Self-Denyal, §. 14. 40.
Moſes *a mighty example of* Self-Denyal, §. 15. *His choice* §. 16. *The Reaſons of it*, §. 17. p. 41, 42. Iſaiah *no inconſiderable Inſtance*, §. 18. 42.
Danial *an Inſtance of* Self-Denyal §. 19. p. 43. *Many more Inſtances of* Self-Denyal, §. 20. p. 43. *Men as would be Saved muſt leave all for Chriſt*, §. 21. 44.
Gods way a way of Self-denyal, §. 22. p. 44. *A* Supplication *to all to attend theſe things*, §. 23. p. 45. *Unlawful* Self *twofold*, §. 1. *Unlawful* Self *in Religion*, §. 2. p. 48. *The* Senſual *of Old rebuked by God*, §. 3. p. 49. *Chriſt* Self-denyal *and theirs compared*, §. 12. p. 56. *Refined men concerned in this Unlawful* Self, §. 1. 60.
Soul *of man Dead without the Divine Breath of Life* §. 4. 62.

T.

Tertullian *and* Chryſoſtom *on* Matthew, §. 8. 352.
Judgment concerning Tavernes, §. 20. 360.
Temperance *in Food, and a Sober Converſation conduce much to good*, §. 8. 252.
Temperance *Enriches a Land, is a Political good*, §. 9. p. 253. *When People have done their Duty to God, it will be time enough to think of themſelves*, §. 10. 254.
Chriſt drew his Diſciples from the Glory of the Outward Temple, §. 4. 50.

Stephen

Page
Stephen *is plain and full against the Outward* Temple *Worship*, §. 5. 51.
Paul *refers the* Temple *of God twice to Man*, §. 6. 52.
Temperance *prest upon the Churches by the* Apostles, §. 3. 208.

V.

Clemens Romanus *against the* Vanity *of the* Gentiles, §. 6. 35.
Gregory Nazianzen, Jerom, Hillary, Ambrose, Augustine, *Council of* Carthage, Cardan, Gratian, Petrus Bellonius, Waldenses, *against the* Vanity *of the* Gentiles, p. 353. to p. 258.
A Reproof to Voluptuous *Women of the Times*, §. 5. 333.

W.

Bartholomew Tertian *to the* Waldensian *Churches* §. 22. 366.
Way *of Living among the first Christians*, §. 1. 405.
In Worship *three things necessary*, §. 13. 76.
The Rise of Performance of Worship *God regards*, §. 2. 61.
True Worship *is from an Heart prepared by Gods Spirit* §. 3. 62.
Yokes without Restraint, §. 9. 55.

A Catalogue of the Names of those Persons, that are cited in favour of the *Virtue* and *Temperance* maintained in this Discourse.

I. *Heathen*-Kings, Emperors and Rulers among the *Greeks* and *Romans*.

A

	Page		Page
Adrian,	283.	Agis,	271.
Agasicles,	269.	Alchomenes,	272.
Agathocles,	262.	Alexander,	263.
Agesilaus,	269.	Alexander Severus,	290.

Alexandridas,

	Page.
Alexandridas,	272.
Anaxilas,	272.
Antigonus,	364.
Archidamus,	273.
Ariſtides,	265.
Ariſton,	272.
Artaxerxes Mnemon,	262.
Auguſtus,	282.
Aurelianus,	291.
Marcus *Aurelius Antoninus.*	284.
C.	
Cato,	281.
Cleomenes,	273.
Clitomachus,	267.
Cyrus,	261.
D.	
Demoſthenes,	376.
Derſyllidas,	274.
Diocletian,	292.
E.	
Epaminondas,	267.
H.	
Hyppodamus,	274.
I.	
Julian,	292.
L.	
Lacedæmonian Cuſtoms,	276.
Leonidas,	274.
Lycurgus,	279.
Lyſander,	274.
P.	
Pauſanias,	275.
Pericles,	265.
Pertinax,	290.
Peſcennius,	ibid.
Philip of Macedon,	262.
Phocion	266.
Ptolomy,	264.
T.	
Themiſtocles,	264.
Theodoſius,	292.
Theopompus,	275.
Tiberius,	283.
Trajan.	ibid.
U.	
Veſpaſian,	283.
X.	
Xenophanes,	264.

II. Heathen-Philoſophers.

A.	Page
Anacharſis,	305.
Anaxagoras,	ibid.
Antiſthenes,	314.
Ariſtotle,	322.
B.	
Bamburacij,	304.
Bias,	302.
Bion,	318.
C.	
Chilon,	300.
Cleobulus,	303.
Crates,	321.
D.	
Democritus,	310.

De-

Demonax, Page 318.
Diogenes, 319.

E.

Epictetus, 330.

G.

Gymnosophistæ, 304.
Gynæcosmi and *Gynæconomi*, 305.

H.

Heraclitus, 306.
Hippias. 304.

M.

Mandanius, 322.

P.

Periander, 301.
Pittacus, 303.
Plato, Page 313.
Pythagoras, 293.

Q.

Quintilian, 326.

S.

Scipio Africanus, 282.
Seneca, 326.
Socrates, 310.
Solon, 296.

T.

Thales, 293.

X.

Xenocrates, 317.

Z.

Zeno, 322.

III. Virtuous *Heathen*-Women.

A Page

Akria. 336.

C

Cornelia. 335.

H

Hipparchia, 333.

L

Lucretia, 334.

P

Pandora and *Protogenia*, 333.
Penelope, Page 332.
Plotina, 336.
Pontia, ibid.
Pompeja Paulina, 337.
Pompeja Plautina, 336.

T

Theoxena, 333.

IV. The *Christian* Testimonies of——

A Page

Acacius Bishop of *Amida*, 372.
Ambrose, 355.
Augustine, 356

C Page

Cardan. 357.
Causabon, 134.
Clemens Romanus, 352.
Council of Carthage, 356.

Gratian,

	Page
G	
Gratian,	357.
Gregory,	353.
H	
Hilary,	355.
I.	
Jerom,	354.
L	
Luther,	144.
M	
Machiavell,	352.
Marlorat,	132.
O.	
Ouzelius,	351.
P.	
Paulinus Bish. of *Nola*,	372.
Petrus Bellonius,	357.
T.	
Tertullian Chrysost. Theophilact, Greg. Naz.	352
William *Tindal*,	185
W.	
Waldenses,	358.
of Dancing,	361.
Taverns.	361.

V. The Dying Testimonies of——

B.	page
Bacon L. Chancell.	386.
C.	
Charles V.	378.
Peter *Charron*,	185
Chilon,	376
Chrysostome,	378.
Abraham *Cowley*,	390
D	
Dr. *Dunn*,	388
E	
Princess *Elizabeth of the Rhine*,	395
G	
Grotius,	388
H	
Henry Prince of Wales,	386
One of the Family of *Howard*,	394
I	
Ignatius,	377.
Justin Martyr,	Ibid.
M	
Sir John *Mason*,	381
Cardin. *Mazarine*,	390
Great D. of *Momerancy*	386
Michael de *Montaigne*,	378
P	
A Sister of the Family of *Penn*,	397
Sir William *Penn*,	398
Sir Walter *Rawleigh*.	382
Du *Renty*,	400
Rivetus,	389
S.	
Salmasius,	389
Selden,	388
Sir Philip *Sidney*,	380
Solomon,	375
W	
Secr. *Walsingham*,	381
Sr Henry *Wotton*,	385

No Cross, No Crown, &c.

CHAP. I.

§. 1. *Of the necessity of the* Cross *of Christ; yet the little regard Christians have to it.* §. 2. *The degeneracy of* Christendom, *from Purity to Lust; and Moderation to Excess.* §. 3. *The Worldly Lusts and Pleasures are become the Care and Study of Christians, that they have advanc'd upon the Impiety of Infidels.* §. 4. *This Defection, a second part to the* Jewish *Tragedy, and worse than the first: The scorn Christians have cast on their Saviour.* §. 5. *Sin of one Nature all the World over; sinners are of the same Church, the Devils Children: Profession of Religion in wicked men, makes them but the worse.* §. 6. *A Wolf is not a Lamb; a sinner cannot be (whilst such) a Saint.* §. 7. *The wicked will persecute the good; this false Christians have done to the true, for Non compliance with their Superstitions: The strange carnal Measures false Christians have taken of Christianity; the danger of that Self-Seduction.* §. 8. *The sence of that has obliged me to this Discourse for a diswasive against the Worlds Lusts, and an Invitation to take up the daily Cross of Christ, as the way left us by him to blessedness.* §. 9. *Of the self-*

Condemnation of the wicked; *That* Religion *and* Worship *are comprised in doing the will of God. The advantage good men have upon bad men in the last Judgment.* §. 10. *A Supplication for* Christendom, *that she may not be rejected in that great Assize of the World. She is exhorted to consider what Relation she bears to Christ*; *if her* Saviour! *how* saved? *and from what? What her experience is of that great work. That Christ came to save from sin, and wrath by consequence: Not* save *men in sin, but from it, and so the wages of it.*

§. 1. THough the Knowledge and Obedience of the Doctrine of the *Cross* of *Christ* be of Infinite moment to the Souls of men (for that it is the only Door to true Christianity, and that path the Antients ev[illegible] to blessedness); yet with extream Affliction [illegible] let me say, it is so little understood, so much neglected, and what is worse, so bitterly contradicted by the *Vanity*, *Superstition* and *Intemperance* of profest Christians, that we must either renounce to believe, what *Jesus* hath told us, *Luke* 2. 23. *That whosoever does not take up his daily Cross and follow him, cannot be his Disciple*; Or, admitting that for truth, conclude, that the generality of *Christendom* do miserably deceive and disappoint themselves in the great business of Christianity and their own Salvation.

§. 2. For let us be never so Tender and Charitable in the Survey of those Nations, that intitle themselves to any Interest in the holy Name of Christ, if we will but be just too, we must needs acknowledge, that after all the gracious

Ad-

Advantages of *Light*, and Obligations to fidelity, which these latter Ages of the World have received by the *Life*, *Doctrine*, *Miracles*, *Death*, *Resurrection*, and *Ascension* of Christ, with the *Gifts* of his holy Spirit, to which add the *Writings*, *Labours*, and *Martyrdom* of his dear followers in all times, there seems very little left of Christianity but the Name: Which being now usurpt by the old *Heathen*-Nature and Life, makes the Professors of it but *True Heathens in disguise*. For, though they worship not the same *Idols*, they worship Christ with the *same Heart*: And they can never do otherwise, whilst they live in the *same Lusts*. So that the unmortified Christian, and the *Heathen* are of the *same Religion*. For tho' they have different Objects, to which they do direct their Prayers, that Adoration in both is but forc'd and Ceremonious, and the Deity they truly worship, is the *God of the World*, the Great Lord of Lust; to him they bow with the whole powers of Soul and sense. *What shall we eat? What shall we drink? What shall we wear? And how shall we pass away our time? Which way may we accumulate Wealth? increase our power, enlarge our Territories, and dignifie and perpetuate our Names and Families in the Earth?* Which base sensuality is most pathetically expresst, and Compriz'd by the beloved Apostle *John*, in these words: *The lust of the flesh, the lust of the Eye, and the pride of Life, which* (says he) *are not of the Father, but of the World*, that lieth in wickedness. 1 John 2. 16.

§. 3. It is a mournful Reflection, but a truth no confidence can be great enough to deny, that these worldly lusts fill up the Study, Care and Conversation of wretched *Christendom!*

And which aggravates the Misery, they have grown with time. For as the World is older, it is worse; and the Examples of former lewd Ages have not deterr'd, but excited ours: so that the people of this seem Improvers of the Old stock of impiety, and have carried it so much farther than Example, that instead of advancing in Virtue upon better times, they are scandalously fallen below the life of *Heathens*: Their *highmindedness*, *lasciviousness*, *uncleanness*, *drunkenness*, *swearing*, *lying*, *envy*, *back-biting*, *cruelty*, *trechery*, *covetousness*, *injustice* and *oppression* are so common, and committed with such Invention and excess, that they have stumbled and embitter'd *Infidels* to a degree of scorning that holy Religion, their good Example should have won their affections to.

§. 4. This miserable defection from Primitive Times, when the Glory of Christianity was the purity of its Professors, I cannot but call the *Second and worst part to the* Jewish *Tragedy upon the blessed Saviour of Mankind:* For the *Jews* from the Power of Ignorance, and the Extream Prejudice they were under to the *Unworldly* way of his appearance, would not acknowledge him when he came, but for two or three years persecuted, and finally crucified him in one day. But the false Christians cruelty lasts longer; they have first with *Judas* profest him, and then for these many Ages most basely betrayed, persecuted and crucified him, by a perpetual *Apostacy* in manners from the self-denial and holiness of his Doctrine; their Lives giving the lye to their Faith. These are they that the Author of the *Hebrews* tells us, *Crucifie to themselves the Son of God afresh, and put him to open shame:* Whose

Heb. 6.6.

de-

defiled hearts *John* in his *Revelation* ſtiles *the ſtreets of* Sodom *and* Egypt, *ſpiritually ſo called, where he beheld the Lord Jeſus Crucified*, long after he had been aſcended. And as Chriſt ſaid to others, *A mans Enemies are thoſe of his own Houſe*; So Chriſt's Enemies now, are chiefly thoſe of his own profeſſion: *They ſpit upon him, they nail and pierce him, they Crown him with Thorns, and give him Gall and Vinegar to drink.* Nor is it hard to apprehend; for they that live in the ſame Evil Nature and Principle, the *Jews* did, that crucified him outwardly, muſt needs crucifie him inwardly; ſince they that reject his Grace now in their own hearts, are one in ſtock and generation with the hard-hearted *Jews*, that reſiſted the Grace, that appeared in and by Chriſt then. Rev. 11. 8. Mat. 27.

§. 5. *Sin* is of one Nature all the World over; for tho' a *Lyar* is not a *Drunkard*, nor a *Swearer* a *Whore-monger*, nor either properly a *Murderer*; yet they are all of a Church; all branches of the one wicked Root; all of Kin: They have but one Father, the *Devil*: As Chriſt ſaid to the profeſſing *Jews*, the Viſible Church of that Age: He ſlighted their pretenſions to *Abraham* and *Moſes*, and plainly told them, *That he that committed Sin, was the Servant of Sin.* They did the *Devils* works, and therefore were the *Devils* Children: The *Argument* will alwaies hold upon the ſame reaſons, and ſo good ſtill: *His Servants you are* (ſaith *Paul*) *whom you obey.* And, ſaith *John* to the Church of old: *Let no man deceive you; he that committeth Sin, is of the Devil.* Joh. 8. 34 to the 45. 1 Joh. 3. 7. 8.

Was *Judas* ever the better Chriſtian for crying, *Hail Maſter*, and *kiſſing* Chriſt? By no means: Mat. 26. 49.

means: they were the *Signal* of his Treachery; the Token given, by which the bloody *Jews* should know and take him. He call'd him *Master*, but betray'd him; he *kiss'd*, but sold him to be kill'd. This is the upshot of the false Christians Religion. If a man ask them, Is Christ your Lord? he will cry; *God forbid else. Yes, he is our Lord.* Very well; but do you keep his Commandments? *No, how should we?* How then are you his Disciples? *It is impossible*, say they, *What, would you have us keep his Commandments, no man can?* What! impossible to do that, without which Christ hath made it impossible to be a Christian? Is Christ unreasonable? *Does he reap, where he has not sown?* Require, where he has not enabled? Thus it is, that with *Judas* they call him *Master*, but take part with the Evil of the World to betray him; and kiss and embrace him, as far as a specious profession goes; and then sell him to gratifie the Passion that they most indulge. Thus as God said of Old they make him serve with their sins, and for their sins too.

Mat. 25. 24.

§. 6. Let no man deceive his own Soul, *Grapes are not gathered of Thorns, nor Figs of Thistles*: *A Wolf* is not a *Sheep*, nor is a *Vulture* a *Dove*. What *Form*, *People*, or *Church* soever thou art of, 'tis the truth of God to mankind, They, that have even the form of Godliness, but (by their unmortified Lives) deny the power thereof, make not the *true*, but *false Church*: Which, tho' she intitled her self the *Lambs Bride*, or *Church of Christ*, she is that *mystery* or *mysterious Babylon*, fitly called by the Holy Ghost, the *Mother of Harlots, and all Abominations*; because degenerated from Christian Chastity and puri-

Mat. 7. 16

Rev. 17. 5

ty

ty into all the Enormities of *Heathen Babylon* (a sumptuous City of old time, much noted for the seat of the King's of *Babylon*, and at that time the place in the World of greatest pride and Luxury.) As she was then, so *Mystical Babylon* is now, the *great Enemy of God's People.*

§. 7. True it is, *they that are born of the flesh, hate and persecute them that are born of the Spirit*; who are the Circumcision in Heart. It seems they cannot own nor worship God after her inventions, Methods and Prescriptions, nor receive for Doctrine, her Vain Traditions, any more than they can comply with her corrupt Fashions, and Customs in their Conversation. The Case being thus, from an *Apostate* she becomes a *Persecuter*. 'Tis not enough that she her self decline from *Antient purity*; others, must do so too: She will give them no rest, that will not partake with her in that degeneracy, or receive her Mark. Are any wiser than she? Than *Mother Church?* No, no: Nor can any make war with the *Beast* she rides, those worldly powers that protect her, and vow her maintenance against the cryes of her Dissenters. *Apostacy* and *Superstition* are ever proud and impatient of dissent; all must Conform, or perish; therefore the *slain Witnesses*, and *Blood of the Souls under the Altar* are found within the Walls of this *Mystical Babylon*, this great City of false Christians, and are charg'd upon her by the Holy Ghost, in the *Revelation*. Nor is it strange, that she should *slay* the Servants, who first crucified the Lord: But strange and barbarous too, that she should kill her *Husband*, and murder her *Saviour*, Titles she seems so fond of, and that have been so profitable to her, and that she would re-

Gal. 4. 29.

Rev. 6. 9.

commend her self by, tho' without all Justice. But her Children are reduced so entirely under the Dominion of Darkness by means of their continued Disobedience to the manifestation of the Divine Will in their souls, that they forget what man once was, or they should now be; and know not true and pure Christianity, when they meet it, yet pride themselves to profess it. Their measures are so carnal and false about Salvation, that they call *good evil*, and *evil good*; they make a *Devil* a *Christian*, and a *Saint* a *Devil*. So that tho' the Unrighteous Latitude of their Lives be matter of Lamentation, as to themselves of Destruction, that Common Apprehension, *that they may be Children of God, while in a State of Disobedience to his Holy Commandments; Disciples of Jesus, tho' they revolt from his Cross; and Members of his true Church, that is without Spot or Wrinkle, notwithstanding their Lives are full of Spots and Wrinkles*, is, of all other Deceptions upon themselves the most pernicious to their Eternal Condition. For they are at peace in sin, and under a security in their Transgression; their vain Hope *silences* their Convictions, and *over-lays* all tender Motions to Repentance. So that their Mistake about their Duty to God, is as mischievous as their Rebellion against him.

Thus they walk on Precipices, and flatter themselvs, till the Grave swallows them up, and the Judgment of the Great God breaks the *Lethargy*, and undeceives their poor wretched souls with the *Anguish* of the Wicked, as the Reward of their Works.

§. 8. This has been, is, and will be the Doom of all Worldly Christians; and end so Dreadful, that

that if there were nothing of Duty to God, or Obligation to men, being a man, and one acquainted with the Terrors of the Lord in the way and work of my own Salvation, Compassion alone were very powerfully to excite me to this *Dissuasive* against the Worlds Superstitions and Lusts, and to invite the Professors of Christianity to the knowledge and Obedience of the *Daily Cross*, as the alone way left by Christ and appointed us to Blessedness; That they, who now do but usurp the *Name*, may have the *Thing*, and by the power of the *Cross* (to which they are now dead, *instead of being dead to the World by it*) they may be made partakers of the Resurrection that is in Christ Jesus unto Newness of Life. For they that are truly in Christ, that is, Redeem'd by and interested in him, are new Creatures: They have receiv'd a *New Will*, such as does the Will of God, not their own; They *pray in Truth*, and don't mock God, when they say, *Thy Will be done in Earth, as it is in Heaven*: they have *New Affections*, such as are set on things above, and make Christ their Eternal Treasure: *New Faith*, such as overcomes the snares and temptations of the Worlds Spirit in themselves, or as it appears through others: And lastly, *New Works*, not of a superstitious Contrivance, or of human Invention, but the pure fruits of the Spirit of Christ working in them, as *Love, Joy, Peace, Meekness, Long-suffering, Temperance, Brotherly kindness, Faith, Patience, Gentleness and Goodness*, against which there is no Law; and they that have not this *Spirit* of *Christ*, and walk not in it, the Apostle *Paul* has told us, are none of his, but the Wrath of God and Condemnation of the Law will lie upon them. For if there is *no*

Gal. 2. 20. Col. 3. 1, 2, 3. 1 John 5. 4. Hos. 10. 8 Rom. 8.

Con-

Condemnation to them that are in Christ, who walk not after the flesh but after the Spirit, which is *Paul's* Doctrine, they that walk not according to that holy *Spirit*, by his Doctrine are not in Christ, that is, have no Interest in him, nor just Claim to Salvation by him: And consequently there is *condemnation* to such.

§. 9. And the Truth is, the Religion of the Wicked is a Lye. *There is no peace*, saith the Prophet, *to the wicked*. Indeed there can be none; they are reprov'd in their own Consciences, and condemn'd in their own Hearts in all their Disobedience. Go where they will, *Rebukes go with them*, and oftentimes Terrours too; for it is an offended God that pricks them, and by his Light sets their Sins in Order before them. Sometimes they strive to appease him by their corporal framed Devotion and *Worship*, but in vain; for true Worshipping of God is *Doing his Will*, which they transgress; the rest is a false Complement, like him that said he would go and did not. Sometimes they fly to Sports and Company to *drown* the Reprovers Voice, and *blunt* his arrows, to chase away troubled thoughts and secure themselves out of the reach of the Disquieter of their pleasures: But the Almighty first or last will overtake them; there is no flying his final Justice, for those that reject the terms of his mercy. Impenitent *Rebels* to his Law may then call to the Mountains, and run to the Caves of the Earth for Protection, but in vain; his *All-searching Eye* will penetrate their thickest *Coverings*, and strike up a *Light* in that obscurity, which shall terrifie their *Guilty souls*, and which they shall never be able to extinguish. Indeed, their *Accuser* is with them, they can no more

Isa. 48. 22

Isa. 1. 12. to 21.

more be rid of him, than of themselves; he is in the midst of them, and will stick close to them; That spirit which bears *witness* with the spirits of the Just, will bear *witness* against theirs. Nay, their own *hearts* will abundantly come in against them; and *if thy heart condemn thee*, says the Apostle *John*, *God is greater, and knows all things*: that is, There is no escaping the Judgment of God, whose power is so infinite, if a man is not able to escape the Condemnation of himself. 1 Joh. 3. 20.

'Tis at that day, *proud* and *luxurious Christians* shall learn, that *God is no Respecter of Persons*, that all *Sects* and *Names* shall be swallowed up in these two kinds, of *Sheep* and *Goats*, *Just* and *Unjust*; and the very *Righteous* must have a Trial for it. Which made that holy Man cry out; *If the Righteous scarcely are saved, where shall the wicked and ungodly appear?* If their *Thoughts*; *Words* and *Works* must stand the *Test*, and come under scrutiny before the Impartial Judge of Heaven and Earth; how then should the *Ungodly* be exempted? No. We are told by him, that cannot lye, many shall even cry, *Lord, Lord*; set forth their *Profession*, and recount the *Works* that they have *done in his Name*, to make him Propitious, and be rejected with this Direful Sentence; *Depart from me ye workers of Iniquity, I know you not*. As if he had said, "Get you "gone you evil-doers, though you have profest "me, I will not know you; your vain and "evil lives have made you unfit for my holy "Kingdom. Get you hence, and go to the *Gods* "whom you have served, your beloved *Lusts*, "whom you worshipt, and the *Evil World* "that you so much coveted and ador'd; let "them save you now, if they can, from the 1 Pet. 4. 18. Mat. 7. 23

wrath

"*wrath* ready to come upon you, which is the "wages of the deeds you have done. Here is "the end of their work that build upon the *Sand*, the breath of the Judge will blow it down; and *woful* will the *fall* thereof be! Oh! 'tis now, that the *Righteous* have the better of the *Wicked*, which made an Apostate cry in old time, *Oh! that I may die the death of the Righteous, and that my latter end may be like unto his!* For the sentence is chang'd, and the Judge smiles; he casts the Eye of Love upon his own sheep, and invites them with a *Come, ye blessed of my Father, that through patient continuance in well doing have long waited for Immortality! You have been the true Companions of my Tribulations and Cross, and with unwearied Faithfulness in obedience to my holy Will have valiantly endured to the End, looking to me, the Author of your precious Faith, for the Recompence of Reward, that I have promised to them that love me and faint not; O enter ye into the Joy of your Lord, and inherit the Kingdom prepared for you from the foundation of the World.*

Numb. 23. 10.

Mat. 25. 34.

§. 10. O *Christendom*, my soul most fervently prays, that after all thy lofty *Profession of Christ* and his meek and holy Religion, thy unsuitable and *un-Christ-like life* may not *cast* thee at that Great Assize of the World and lose thee so great *salvation* at last. Hear me once, I beseech thee: Can Christ be thy *Lord*, and thou not *obey* him? Or, canst thou be his *servant*, and never *serve* him? *Be not deceived, such as thou sowest, thou shalt reap*: He is none of thy *Saviour*, whilest thou rejectest his *Grace* in thy heart, by which he should *save* thee. Come, what has he *saved* thee from? Has he *saved* thee from thy *Sinful Lusts*? thy *Worldly Affections* and *vain Conversation*?

Gal. 6. 7.

ſation? If not, then he is none of thy *Saviour*. For though he be offer'd a *Saviour* to all, yet he is Actually a *Saviour* to thoſe only, that are *ſaved* by him, and none are ſaved by him that live in thoſe Evils, by which they are *loſt* from God.

'Tis *ſin*, that Chriſt is come to *ſave* man from, and *Death* and *Wrath*, as the Wages of it: But thoſe that are not *ſaved*, that is, delivered by the power of Chriſt in their ſouls from the power that *ſin* has had over them, can never be *ſaved* from the *Death* and *Wrath*, that are the Wages of the *ſin* they live in.

So that look, how far people obtain *Victory* over thoſe evil Diſpoſitions and Fleſhly *Luſts*, they have been addicted to, ſo far they are truly *ſaved*; and are Witneſſes of the *Redemption*, that comes by *Jeſus Chriſt*. His Name ſhews his Work: *And thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins.* Mat. 1. 21 *Lo*, (ſaid *John* of Chriſt) *the Lamb of God, that takes away the ſin of the World!* That is, *Behold him, that God hath given to enlighten people, and for ſalvation to as many as receive him and his light and grace in their hearts, and take up their daily Croſs, and follow him.* Such as rather deny themſelves the pleaſure of fulfilling their Luſts, than ſin againſt the knowledge he has given them of his Will; or do that they know they ought not to do.

CHAP. II.

§. 1. *By this Chriſtendom may ſee her Lapſe, how foul it is, and next, the worſe for her pretence to Chriſtianity.* §. 2. *But there is mercy with God*

God upon repentance and propitiation in the blood of Jesus. §. 3. *He is the Light of the World that reproves the darkness, that is, the evil of the world; and he is to be known within.* §. 4. *Christendom like the Inn of old, is full of other Guests: she is advised to believe, receive and apply it.* §. 5. *Of the nature of true Faith, it brings power to overcome every appearance of evil. This leads to consider the Cross of Christ which has been so much wanted.* §. 6. *The Apostolick Ministry and end of it; its blessed Effect; the character of Apostolick times.* §. 7. *The Glory of the Cross and its triumph over the Heathen-world: A measure to Christendom, what she is not, and should be.* §. 8. *Her declension and cause of it.* §. 9. *The miserable effects that followed.* §. 10. *From the consideration of the cause, the cure may be more easily known, viz. not faithfully taking up the daily Cross; then faithfully taking it daily up must be the remedy.*

BY all which has been said, O *Christendom* (and by that better help (if thou wouldst use it) the *Candle*, the Lord has lighted in thee, not utterly extinct) it may evidently appear, first, How great and foul thy *Back-sliding* has been, who from the *Temple of the Lord* art become a *Cage of unclean Birds*, and of an *House of Prayer*, a *Den of Thieves*, a *Synagogue of Satan and the Receptacle of every defiled Spirit.* Next that under all this manifest *Defection* thou hast nevertheless valued thy corrupt *self* upon thy profession of *Christianity*, and fearfully deluded thy self with the hopes of salvation. The first makes thy Disease dangerous, but the last almost incurable. §. 2.

§. 2. Yet because there is *Mercy* with the God of Bowels, that he may be feared, and that he takes no Delight in the Eternal Death of poor Sinners, (no, though *Back-sliders* themselves) but is willing, all should come to the knowledge and obedience of the *Truth*, and be sayed, he has set forth his *Son* a *Propitiation*, and given him a Saviour to take away the *sins* of the whole World, that those that believe and follow him, may feel the Righteousness of God in the *Remission* of their *sins*, and blotting out of their Transgressions for ever. Ezek. 18. 30, 31, 33, 34.

Now behold the *Remedy!* an Infallible Cure, one of God's appointing, a precious *Elixir* indeed, that never miss't; and that Universal Medicine, which no Malady could ever escape.

§. 3. But thou wilt say, *What is Christ, and where to be found? and how receiv'd and applied in order to this mighty Cure?* I tell thee then: first, That he is the great Spiritual *Light of the World*, that lights every one, that comes into the World; by which he manifests to them their Deeds of Darkness and Wickedness, and reproves them for committing them. Secondly, He is not far away from thee, as *Paul* said of God to the *Athenians*. *Behold* (says Christ himself) *I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me.* What door can this be but that of the heart of man? Rev. 3, 20

§. 4. Thou (like the *Inn* of old) hast been full of other *Guests*, thy *Affections* have entertain'd other *Lovers*; there has been no room for thy *Saviour* in thy Soul. Wherefore *Salvation* is not yet come to thy House, or at least into

into it, though thou haſt been often proffer'd it, and haſt profeſt it long. But if he calls, if he knocks ſtill, that is, if his *Light* yet ſhines, if it reproves thee ſtill, there is hopes thy *day* is not over; nor is *Repentance* yet hid from thine Eyes; His Love is after thee ſtill, and his holy Invitation continues to ſave thee.

Wherefore O *Chriſtendom!* believe, receive and apply him; this is of Abſolute Neceſſity, that thy Soul may live for ever with him. He told the *Jews*, *Unleſs you believe, that I am he, ye ſhall die in your ſins, and whither I go, you ſhall not come:* And becauſe they believed him not, they did not receive him nor any benefit by him. But they that believ'd him, receiv'd him; *And as many as receiv'd him*, his own beloved Diſciple tells us, *to them he gave power to become the ſons of God, which are born not of Blood; nor of the will of the fleſh, nor of the will of man, but of God.* That is, "Who are not Children "of God after the faſhions, preſcriptions and "Traditions of men, that call themſelves his "*Church* and *People*, (which is but after the "Will of Fleſh and Blood, and the Invention "of Carnal-men, unacquainted with the Re-"generation and power of the Holy Ghoſt) *but of God*, that is, "according to his Will, "and the Working and Sanctification of his "*Spirit* and *Word* of *Life* in them. And ſuch were ever well verſt in the right Application of Chriſt, for he was made to them indeed *Propitiation*, *Reconciliation*, *Salvation*, *Righteouſneſs*, *Redemption* and *Juſtification*.

John 1. 12, 13.

So I ſay to thee, unleſs thou believeſt, that he that ſtands at the door of thy heart and knocks, that ſets thy ſins in order before thee,

and

and calls thee to repentance; be the Saviour of the world, thou wilt die in thy sins, and where he is gone, thou wilt never come. For if thou believeſt not in him, it is impoſſible, that he ſhould do thee good or effect thy Salvation. Chriſt works not againſt Faith, but by it. 'Tis ſaid of old, He did not many mighty works in ſome places, becauſe the people believed not in him: So that if thou truly believeſt in him, thine ear will be attentive to his Voice, and the Door of thine heart open to his knocks. Thou wilt yield to the diſcoveries of his Light, and the Teachings of his Grace will be very dear to thee.

§. 5. It is the nature of true Faith to beget an holy fear of offending God, a deep reverence to his precepts, and a moſt tender Regard to the Inward Teſtimony of his Spirit, as that, by which his Children in all Ages have been ſafely led to Glory. For as they that truly believe, receive Chriſt in all his Tenders to the Soul; ſo as true it is, that thoſe who receive him thus, with him receive power to become the ſons of God, that is, an inward force and ability to do, whatever he requires: Strength to mortifie their Luſts, controle their Affections, reſiſt evil Motions, deny themſelves and overcome the World in its moſt inticing Appearances. This is the life of the bleſſed Croſs of Chriſt, which is the ſubject of the following Diſcourſe, and what thou O man muſt take up if thou intendeſt to be the Diſciple of Jeſus; nor canſt thou be ſaid to receive Chriſt or to believe in him, whilſt thou reſuſeſt his Croſs: for as the receiving of Chriſt is the means appointed of God to Salvation, ſo

the bearing thy daily Cross is the only true Testimony of receiving him, and therefore it is enjoyned by him, as the great token of Discipleship; *Whosoever will be my Disciple, let him take up his daily cross and follow me.*

This, O *Christendom*, is that, thou hast so much wanted, and the want of which has prov'd the only Cause of thy miserable *Declension* from pure *Christianity*: To consider which well, as it is thy duty, so of great use to thy *Restoration*.

For as the Knowledge of the *Cause* of any *Distemper* guides the *Physitian*, to make a right and safe Judgment in the Application of his *Medicine*; so it will much enlighten thee in the way of thy *Recovery*, to know and weigh the *first cause* of this spiritual *Lapse* and *Malady*, thou art faln into. To do which a General view of thy *primitive Estate*, and consequently their *work*, that *first* labour'd in the *Christian Vineyard*, will be needful, and if therein some thing be repeated, the weight and dignity of the subject will bear it without the need of any Apology.

§. 6. The *Work* of *Apostleship*, we are told by a *prime Labourer* in it, was, *To turn people from Darkness to Light, and from the power of Satan unto God.* That is, instead of yielding to the *Temptations* and *Motions* of *Satan*, who is the Prince of Darkness, (or Wickedness, the one being a Metaphor to the other) by whose power their *Understandings* were obscured, and their *Souls* held in the service of Sin, they should turn their minds to the appearance of Christ the *Light* and *Saviour* of the *World*, who by his light shines in their souls, and thereby gives

Acts 18. 26.

them

them a ſight of their ſins, and diſcovers every *temptation* and *motion* in them unto evil, and reproves them, when they give way thereunto, that ſo they might become the Children of *Light*, and walk in the path of *Righteouſneſs*. And for this bleſſed Work of Reformation did Chriſt endue his Apoſtles with his *ſpirit* and *power*, that ſo men might not longer ſleep in a ſecurity of *ſin* and *ignorance* of God, but awake to *Righteouſneſs*, that the Lord *Jeſus* might give them *Life*; that is, that they might leave off ſinning, deny themſelves the pleaſure of wickedneſs, and by true repentance turn their hearts to God, to well doing, in which is peace.

And truly, God ſo bleſſed the *faithful labors* of theſe poor *Mechanicks*, yet his great *Embaſſadors* to mankind, that in a *few years* many *thouſands*, (that had lived without God in the World, without a ſenſe or fear of him, lawleſly, very ſtrangers to the work of his *ſpirit* in their hearts, being captivated by *Fleſhly Luſts*,) were inwardly ſtruck and quickned to the *word* of *Life*, and made ſenſible of the coming and power of the Lord Jeſus Chriſt as a Judge and Law-giver in their *ſouls*; by whoſe holy *light* and *Spirit* the hidden things of darkneſs were brought to light and condemn'd, and pure *Repentance* from thoſe dead works begotten in them; that they might ſerve the living God in *Newneſs* of *Spirit*. So that thence forward they lived not to themſelves, neither were they carried away of thoſe former divers Luſts, by which they had been ſeduced from the true Fear of God; but the *Law* of the *Spirit* of *Life*, by which they over-came the *Law* of *Sin* and *Death*, was their Delight, and therein did they Rom. 8. 2.

Is. 29. 13. meditate day and night. Their Regard towards God was not taught by the *Precepts* of *men* any longer, but from the Knowledge they had received by his own *Work* and *Impressions* in their *Souls*.

They had now quitted their old Master, the *World*, the *Flesh* and the *Devil*, and deliver'd up themselves to the holy Guidance of the *Grace* of Christ, that taught them *to deny Ungodliness and the Worlds Lusts, and to live soberly, righteously and Godly* in this present Life. This is the *Cross* of *Christ* indeed, and here's the *Victory* it gives to them that take it up: By this *Cross* they died daily to the *old Life* they had lived, and by holy watchfulness against the secret Motions of Evil in their hearts they crusht *sin* in its conceptions, yea, in its temptations. So that they (as the Apostle *John* advised them) *kept themselves, that the Evil one touched them not.*

Tit. 2. 11, 12.

1 Joh. 5 18.

For the *Light* (which Satan cannot endure, and with which Christ had enlightned them) discover'd him in all his Approaches and Assaults upon the Mind, and the power they receiv'd through their inward obedience to the manifestations of that blessed *Light*, enabled them to resist and vanquish him in all his Stratagems.

And thus it was, that where once nothing was examin'd, nothing now went unexamin'd; *every Thought* must come to Judgment, and the Rise and Tendency of it be well approv'd before they allowed it any room in their minds. There was no fear of entertaining Enemies for Friends, whilst this *strict Guard* was kept upon the very *Wicket* of the *Soul*. Now the old *Heaven*

Heavens and *Earth*, that is, the old *Earthly Converſation* and old *Carnal*, *that is Jewiſh or ſhaddowy Worſhip*, *paſt away apace*, *and every day all things became New. He was no more a Jew*, *that was one outwardly*, *nor that Circumciſion*, *that was in the Fleſh*; *but he was the Jew*, *that was one inwardly*; *and that Circumciſion*, *which was of the Heart*, *in the Spirit and not in the Letter*, *whoſe praiſe is not of man but of God.* Rom. 2. 28, 29.

§. 7. Indeed, the *Glory* of the *Croſs* ſhin'd ſo conſpicuouſly through the *ſelf-Denyal* of their Lives, that daily bore it, that it ſtruck the *Heathen* with aſtoniſhment, and in a ſmall time ſo ſhook their *Altars*, diſcredited their *Oracles*, ſtruck the Multitude, invaded the *Court*, and overcame their Armies, that it led *Prieſts*, *Magiſtrates* and *Generals* in Triumph after it, as the *Trophies* of its Power and Victory.

And while this Integrity dwelt with Chriſtians, mighty was the Preſence, and invincible that Power that attended them. *It quenched Fire*, *daunted Lyons*, *turn'd the edge of the Sword*, *out-fac'd Inſtruments of Cruelty*, *Convicted Judges and Converted Executioners.* In fine, the ways their Enemies took to deſtroy, encreaſt them, and by the deep Wiſdom of God, they were made great *Promoters* of the Truth, who in all their Deſigns endeavoured to extinguiſh it. Now not a vain *Thought*, nor an idle *Word*, nor an unſeemly *Action* was permitted: no, not an *immodeſt Look*, no *Courtly Dreſs*, *gay Apparel*, *Complemental Reſpects*, or *perſonal Honours*, much leſs thoſe lewd *Immoralities* and ſcandalous *Vices* now in vogue with Chriſtians, could find either Example or Connivance among them. Their Care was not, how to Heb. 11. 32, *to the end.* Iſa. 43. 2. Dan. 3. 12, *to the end.* Chap. 6. 16, *to the end.*

ſport away their precious Time, but how to redeem it, that they might have enough to work out their great Salvation (which they carefully did) with fear and trembling; not with *Balls* and *Masks*, with *Play-houſes*, *Dancings*, *Feaſtings* and *Gamings*; No, no; To make ſure of their Heavenly Calling and Election was much dearer to them, than the poor and triſling Joys of Mortality. For they having with *Moſes ſeen him that is Inviſible*, and found, that his Loving-kindneſs was better than *Life*, the peace of his Spirit, than the favour of Princes; as they feared not *Cæſar's* Wrath, ſo they choſe rather to ſuſtain the Afflictions of Chriſts true *Pilgrims*, than enjoy the *pleaſures* of ſin, that were but for a *ſeaſon*; eſteeming his *Reproaches* of more value, than the periſhing *Treaſures* of the Earth. And if the *Tribulations* of *Chriſtianity* were more eligible, than the *Comforts* of the World, and the *Reproaches* of one, than all the *Honour* of the other, there was ſurely no *Temptation* in it then, that could ſhake the Integrity of *Chriſtendom*.

Ephes. 5. 15, 16.

§. 8. By this ſhort draught, of what *Chriſtendom* was, thou mayſt ſee, O *Chriſtendom*, what thou art not, and conſequently, what thou ought'ſt to be. But how comes it, that from a *Chriſtendom*, that was thus *Meek*, *Merciful*, *ſelf-denying*, *ſuffering*, *temperate*, *holy*, *Juſt* and *good*, ſo like to Chriſt, whoſe Name it bore, we find a *Chriſtendom* now, that is *ſuperſtitious*, *Idolatrous*, *perſecuting*, *proud*, *paſſionate*, *envious*, *malicious*, *ſelfiſh*, *drunken*, *laſcivious*, *unclean*, *lying*, *ſwearing*, *curſing*, *covetous*, *oppreſſing*, *defrauding* with all other Abominations known in the Earth, and that to an

Exceſs

Excess justly scandalous to the worst of *Heathen* Ages, surpassing them more in *Evil* than in *Time*: I say, how comes this lamentable *Defection?*

I lay this down, as the undoubted *Reason* of this *Degeneracy*, to wit, the *Inward dis-regard of thy mind to the Light of Christ shining in thee, that first shew'd thee thy sins and reproved them*, and that taught and enabled thee to *deny* and *resist* them. For as thy Fear towards God, and holy Abstinence from Unrighteousness was at first not taught by the precepts of men, but by that *Light* and *Grace*, which revealed the most secret *Thoughts* and *Purposes* of thine heart, and searcht the most inward parts of thy belly (setting thy *sins* in order before thee, and reproving thee for them, not suffering one unfruitful *thought word* or *work* of Darkness to go unjudged.) So when thou didst begin to dis-regard that *Light* and *Grace*, to be careless of that holy *Watch*, that was once set up in thine heart, and keptest not *Centinel* there (as formerly) for God's Glory and thy own peace; the restless Enemy of man's Good quickly took Advantage of this slackness, and often surprized thee with *Temptations*, whose suitableness to thy *Inclinations* made his *Conquest* over thee not difficult.

In short, thou didst omit to take up Christ's holy *Yoke*, to bear thy *daily Cross*, thou wert careless of the government of thy Affections, and kept'st no *Journal* nor *cheque upon* thy Actions; but declin'st to *audit Accounts* in thine own Conscience with Christ thy *Light*, the great Bishop of thy Soul and *Judge* of thy works, whereby the holy *Fear* decay'd, and *love* wax'd cold; *Vanity* abounded, and *Duty* became burdensome. Then up came *Formality* instead of the power

Mat. 11. 29.

of Godliness, *Superstition* in place of Christ's Institution; and whereas Christs business was, to draw off the minds of his Disciples from an outward *Temple*, and carnal *Rites* and *Services*, to the inward and spiritual Worship of God (suitable to the nature of Divinity) a worldly, humane, pompous Worship is brought in again, and a worldly *Priesthood*, *Temple* and *Altar* are re-established. Now it was that the *sons of God once more saw, the daughters of men were fair*, that is, the pure Eye grew dim, that *Repentance* had *opened*, that saw no Comeliness out of Christ. And the *Eye of Lust* became unclosed again by the God of the World: and those *worldly pleasures*, that make such as love them, forget God (though once despised for the sake of Christ,) began now to recover their old beauty and Interest in thy Affections, and from liking them, to be the *study*, *care* and *pleasure* of thy life.

True, there still remained the Exterior *Forms of Worship*, and a *Nominal* and *Oral* Reverence to God and Christ, but that was all: For the offence of the holy *Cross* ceas'd, the power of Godliness was denied, self-denial lost; and though fruitful in the Invention of *Ceremonies*, *Ornaments*, yet barren in the blessed fruits of the spirit. And a thousand shells can't make up one kernel, nor many dead Corps one living man.

§ 9. Thus Religion fell from Experience to *Tradition*, and worship from power to *Form*, from Life to *Letter*; that instead of putting up lively and powerful Requests, animated by the deep sense of want and the Assistance of the holy Spirit, by which the Ancients prayed, wrestled and prevailed with God; behold a by-rote

Rom. 8. 26, 27.

Mump-

Mumpſimus, a dull and inſipid *Formality*, made up of corporal *bowings* and *Cringings*, *Garments* and *Furnitures*, *Perfumes*, *Voices* and *Muſicks*, fitter for the Reception of ſome Earthly Prince, than the Heavenly Worſhip of the only true and immortal God, the Eternal, Inviſible ſpirit.

But thy *Heart* growing *Carnal*, thy *Religion* did ſo too; and not *liking* it as it was, faſhion'd it to thy *liking*, forgetting what the holy Prophet ſaid, *The prayers of the Wicked are an Abomination to the Lord*; and what *James*, *Ye ask, and ye receive not*, (why?) *becauſe ye ask amiſs*, that is, with an heart that is not right, but *inſincere*, *unmortified*, not in the Faith that *purifies the Soul*, and therefore can never receive what is askt: ſo that a man may ſay with Truth, thy Condition is the worſe by thy Religion, becauſe thou art tempted to think thy ſelf the better for it, and art not.

§. 10. Well! by this Proſpect, that is given thee of thy foul *Fall* from primitive *Chriſtendom*, and the true Cauſe of it, to wit, *a Neglect of the Daily Croſs of Chriſt*; it may be eaſie for thee to inform thy ſelf of the Way of thy *Recovery*.

For look, at what Door thou went'ſt out, at that Door thou muſt come in; and as letting fall and forbearing the *daily Croſs* loſt thee; ſo taking up and enduring the *daily Croſs* muſt recover thee. It is the ſame way, by which *Sinners* and *Apoſtates* become the Diſciples of *Jeſus*. *WHOSOEVER* (ſays Chriſt) *will come after me, and be my Diſciple, let him deny himſelf, and take up his daily Croſs and follow me.* Nothing ſhort of this will do; for as it is *ſufficient*, ſo it is *indiſ-*

Mat. 16. 25. Mark 8. 34. Luke 14. 26.

dispensible: No *CROWN*, but by the *CROSS*; no Life *Eternal*, but through the *Death* of it: And it is but just, that those Evil and barbarous Affections, that crucified *Christ a fresh*, should by his holy *Cross* be crucified. *Blood requires blood*; his *Cross* is the *Death* of *sin*, that caus'd his *Death*; and be the *Death* of *Death*, according to that passage of the Apostle; *O Death! I will by thy Death!*

1 Cor. 15 55.

CHAP. III.

§. 1. *What the* Cross *of Christ is? a figurative speech, but truly, the divine power, that mortifies the world.* §. 2. *It is so called by the Apostle* Paul *to the* Corinthians. §. 3. *Where it is the* Cross *appears and must be born?* within, *where the lusts are, there they must be crucified.* §. 4. *Experience teaches every one this to be true. Christ asserts it,* From within comes murder, *&c. and that is the house where the strong man must be bound.* §. 5. *How is the Cross to be born? The way is spiritual, a denial of self, the pleasure of sin, to please God and obey his will, as manifested to the souls by the light he gives it.* §. 6. *This shews the difficulty, yet the necessity of the Cross.*

THE *Daily Cross* being *then*, O *Christendom*, and still the way to *Glory*, that the succeeding matter, which wholly relates to the Doctrine of it, may come with most Evidence and Advantage upon thy Conscience, it is most seriously to be considered.

First,

First, *What the Cross of Christ is?*
Secondly, *Where the Cross is to be taken up?*
Thirdly, *How and after what manner 'tis to be born?*
Fourthly, *What is the great Work and Business of the Cross?*

[Where the *sins* it *crucifies*, with the *Mischiefs* that attend them, will be at large expreſt.]

Fifthly and lastly, I shall add many *Testimonies from living and dying Persons, of Great Reputation* either *for their* Quality, Learning *or* Piety, *as a General Confirmation of the whole* Tract.

To the *First, What is the* Cross *of Christ?*

§. 1. The *Cross of Christ*, is a *Figurative* speech, borrowed from the outward Tree or *Wooden Cross, on which Christ submitted to the Will of God, in permitting him to suffer Death at the hands of evil men.* So that the *Cross Mystical is that Divine grace and Power, which crosseth the carnal wills of men, and gives a contradiction to their corrupt affections, and that constantly opposeth it self to the inordinate and fleshly appetite of their minds, and so may be justly termed the instrument of mans holy dying to the world, and being made conformable to the Will of God.* For nothing else can mortifie *sin*, or make it easie to us to submit to the *Divine Will* in things otherwise very *contrary* to our own.

§. 2. The preaching of the Cross therefore in primitive times was fitly called by *Paul* (that famous and skilful Apostle in spiritual things) the *Power of God*, though to them that perish, then as now, *Foolishness*. That is, to those, that 1 Cor. 1. 18.

were

were truly weary and heavy laden, and needed a Deliverer, to whom *sin* was burdensome and odious, the preaching of the *Cross*, by which *sin* was to be mortified, was to them the *Power of God*, or a preaching of the Divine *Power*, by which they were made Disciples of Christ and
Joh. 1.12 Children of God: and it wrought so powerfully upon them, that no proud or licentious Mockers could beat them out of Love with it. But to those that walkt in the *Broad way*, in the full Latitude of their Lusts, and dedicated their time and Care to the pleasure of their corrupt Appetites, to whom all *Yoke* and *Bridle* were and are Intolerable, the *preaching of the Cross was and is Foolishness* (to which I may add in the Name but of too many now-a-days) and the Practice *Ridiculous*, embraced by none, (if they may be believed) *but half-witted people, of stingy and singular tempers, affected with the Hypochondry and oppress with the power of Melancholy.* For all this and more is bestowed upon the *Life* of the Blessed *Cross of Christ* by the very Professors and pretended Admirers of it.

II. §. 3. Well, *But then where does this* Cross *appear, and were must it be taken up?*

I answer, *Within*: That is, in the *heart* and *soul*: For where the *sin* is, the *Cross* must be. Now, all *Evil* comes from *within*, this Christ
Mark 7. 21,22,23 taught. *From within* (saith Christ) *out of the heart of men proceed evil thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness: all these evil things come from within, and defile the man.*

The *heart* of man is the seat of *sin*, and where he is defiled, he must be sanctified; and

where

where ſin lives, there it muſt die: it muſt be crucified. Cuſtom in Evil hath made it natural to men to do *evil*; and as the ſoul rules the body, ſo this corrupt nature ſways the whole man: but ſtill 'tis all from *within*.

§. 4. Experience teaches every Son and Daughter of *Adam* an Aſſent to this; for the Enemy's Temptations are ever directed to the mind, which is *within*: If they take not, the ſoul ſins not; if they are embrac'd, they preſently conceive *Luſt* (that is, *inordinate Deſires*,) *luſt conceiv'd, brings forth ſin, and ſin finiſht* (that is, *acted*) *brings forth Death*. Here is both the Cauſe and the Effect, the very Genealogy of ſin, its Riſe and End. Jam. 1. 15.

In all this the Heart of evil Man is the Devil's Mint, his Work-houſe, the place of his Reſidence, where he exerciſes his power and Art. And therefore the *Redemption* of the *ſoul* is aptly called the *Deſtruction of the Works of the Devil, and bringing in of everlaſting Righteouſneſs*. When the *Jews* would have infam'd Chriſt's Miracle of *caſting out of Devils*, by a blaſphemous Imputation of it to the power of *Beelzebub*, he ſays, *That no man can enter into a ſtrong man's houſe, and ſpoil his goods, till he firſt bind the ſtrong man*. Which as it ſhews the Contrariety, that was between *Beelzebub* and the *power* by which he diſpoſſeſt him; ſo it teaches us to know, that the Souls of the Wicked are the Devil's houſe, and that his goods, his evil Works, can never be deſtroyed, till firſt he that wrought them, and keeps the houſe, be *bound*. All which makes it eaſie to know, *Where the Croſs* muſt be taken up, by which alone the *ſtrong man* muſt be *bound*, his *goods* 1 John 3. 8. Dan. 9. Mark 3. 27.

ſpoil'd,

spoil'd, and his *temptations resisted*, that is, *within*, in the heart of Man.

III. §. 5. But in the next place, *How and in what manner is the* Cross *to be daily born?*

The Way, like the Cross, is Spiritual; that is, *an Inward submission of the soul to the will of God, as it is manifested by the Light of Christ in the Consciences of men, though it be contrary to their own Inclinations.* For Example, when Evil presents, that which shews the Evil, does also tell them, they should not yield to it; and if they close with its Counsel, it gives them power to escape it: but they that look and gaze upon the temptation, at last fall in with it, and are overcome by it; the Consequence of which is Guilt and Judgment. Therefore as the *Cross* of *Christ* is that spirit and power (*in men*, though not of men, but of God) which crosseth and reproveth their fleshly Lusts and Affections; so the way of taking up the *Cross* is an Intire Resignation of soul to the discoveries and requirings of it: Not to consult their Worldly pleasure, or carnal Ease or Interest (for such are captivated in a moment) but continually to watch against the very appearances of *Evil*, and by the obedience of *Faith*, that is, of true love to and confidence in God, chearfully offer up to the Death of the *Cross* that Earthly part, that *Judas* in themselves, which not enduring the Heat of the *siege*, and being *impatient* in the hour of *Temptation*, would by its near Relation to the *Tempter* more easily *betray* their *souls* into his hands.

§. 6. O this shews to every Experience how hard it is to be a *true Disciple* of *Jesus!* The Way is narrow indeed, and Gate very straight, where

where not a *Word*, no not a *Thought* must slip the Watch, or escape the Judgment! Such Circumspection! such Caution! such Patience! such Constancy! such holy Fear and Trembling! This gives an Easie Interpretation to that hard saying, *Flesh and Blood cannot inherit the Kingdom of God*, those that are captivated with fleshly lusts and affections, for they cannot bear the *Cross*; and they that cannot endure the *Cross*, must not have the *Crown*. To reign, 'tis necessary first to suffer.

Mar. 24. 42. ch. 25. 13 ch. 26. 38,—42. Mark 13. 13. Phil. 2. 12. 1 Cor. 8. 9. ch. 11. 2. 1 Thes. 3. 5. 1 Cor. 15. 50.

CHAP. IV.

§. 1. *What is the great work of the Cross? The answer to this of great moment.* §. 2. *The work of the Cross is* Self-denial. §. 3. *What was the Cup and Cross of Christ?* §. 4. *What was our cup and cross?* §. 5. *Our duty to follow Christ as our Captain.* §. 6. *Of the distinction upon self, a lawful and an unlawful self.* §. 7. *What the lawful self is?* §. 8. *That it is to be denied in some cases by Christ's doctrine and example.* §. 9. *By the Apostle's pattern.* §. 10. *The danger of preferring lawful self above our duty to God.* §. 11. *The reward of self-denial an excitement to it.* §. 12. *This doctrine as old as* Abraham. §. 13. *His obedience of faith memorable.* §. 14. Job *a great instance of self-denial, his contentation.* §. 15. Moses *also a mighty example, his neglect of* Pharaoh's *Court.* §. 16. *His choice.* §. 17. *The reason of it, viz. the recompence of reward.* §. 18. Isaiah *no inconsiderable instance, who of a Courtier became an holy Prophet.* §. 19. *These instances concluded with that of holy* Daniel, *his patience and integrity, and the success*

ceſs they had upon the King. §. 20. *There might be many mention'd to confirm this bleſſed doctrine.* §. 21. *All muſt be left for Chriſt, as men would be ſaved.* §. 22. *The way of God is a way of faith and ſelf-denial.* §. 23. *An earneſt ſupplication and exhortation to all to attend upon theſe things.*

Q. BUt Fourthly, *What is the great Work and Buſineſs of the Croſs reſpecting man?*

Anſw. §. 1. This indeed is of that mighty moment, to be truly, plainly and throughly anſwered, that all that went before, ſeems only to ſerve for *preface* to it; and miſcarrying in it, to be no leſs than a miſguidance of the ſoul about its way to bleſſedneſs. I ſhall therefore purſue the Queſtion with the beſt knowledge God hath given me in the Experience of ſeveral Years Diſciple-ſhip.

The *great Work and Buſineſs of the Croſs* in Man is SELF-DENIAL, a word, as of much depth in it ſelf, ſo of ſore Contradiction to the World; little underſtood, but leſs embrac'd by it, yet muſt be born for all that. The Son of God is gone before us, and by the bitter *cup* he drank, and *baptiſm* he ſuffered, has left us an Example, that we ſhould follow his ſteps. Which made him put that hard Queſtion to the Wife of *Zebedee* and her two Sons, upon her ſoliciting, that one might ſit at his right, and the other at his left hand in his Kingdom; Mat. 20. 20, 21, 22, 23. *Are ye able to drink of the cup I ſhall drink of, and to be baptized with the baptiſm I am baptized with?* It ſeems, their faith was ſtrong; they anſwered, *Yes.* Upon which he replied: *Ye ſhall drink indeed of my cup, and be baptized with the baptiſm*

I am

I am baptized with; but their *reward* he left to his Father.

§. 3. *What was his cup he drank and baptism he suffered?* I answer, They were the *Denial and offering up of himself by the Eternal Spirit to the Will of God in undergoing the Tribulations of his Life, and Agonies of his Death upon the Cross for man's salvation.*

§. 4. *What is our cup and cross that we should drink and suffer?* They are the Denial and offering up of our selves by the same spirit to do or suffer the Will of God for his service and Glory; which is the true Life and obedience of the *cross* of *Jesus*; narrow still, but before, an unbeaten way. For when there was none to help, not one to open the Seals, to give knowledge or direct the course of poor man's recovery; He came in the greatness of his Love and strength: and though clothed with the infirmities of a mortal man, being within fortified by the Almightiness of an immortal God, he travelled through all the straights and difficulties of humanity, and first of all others trod the untroden path to Blessedness.

§. 5. O come, let us follow him the most unwearied, the most Victorious Captain of our Salvation! to whom all the Great *Alexanders* and Mighty *Cæsars* of the World are less than the poorest *Souldier* of their Camps could be to them. True, they were all *Great Princes* of their kind, and Conquerours too, but on very differing principles. For *Christ made himself of no Reputation to save mankind*; but these plentifully ruin'd people to augment theirs. They vanquisht others, not themselves; Christ conquered *SELF*, that ever vanquisht them: Of

Merit therefore the *most Excellent Prince* and *Conquerour*. Besides, they advanc'd their Empire by *rapine* and blood, but he by *suffering* and perswasion; he never by Compulsion, they always by force prevail'd. Misery and *slavery* follow'd all their Victories; his brought greater *freedom* and felicity to those he overcame. In all they did, they sought to please themselves; in all he did, He aimed to please his Father, who is God of Gods, King of Kings, and Lord of Lords.

'Tis this most perfect Pattern of *self-denial* we must follow, if ever we will come to Glory: to do which, let us consider *Self-denial* in its true Distinction and Extent.

§. 6. There is a *lawful* and *unlawful self*, and both must be denied for the sake of him, that in submission to the Will of God, counted nothing dear, that he might save us. And though the World be scarcely in any part of it at that pass, as yet to need that Lesson of the *Denyal* of lawful *self*, that every day most greedily sacrifices to the pleasure of unlawful *self*: Yet to take the whole thing before me, and for that it may possibly meet with some that are so far advanc'd in this spiritual Warfare, as to receive some service from it, I shall at least touch upon it.

§. 7. The *lawful Self*, which we are to deny, is that *conveniency, ease, enjoyment and plenty, which in themselves are so far from being Evils, that they are the Bounty and Blessings of God to us*: as, *Husband, Wife, Child, House, Land, Reputation, Liberty and Life it self*; there are Gods favours which we may enjoy with lawful pleasure, and justly improve as our honest Interest.

But

But when God requires them, where-ever the *Lender* calls for them, or is pleased to try our affections by our parting with them, I say, when they are brought in Competition with him, they must not be preferred, they must be denyed. Christ himself descended from the Glory of his Father, and willingly made himself of no reputation among men, that he might make us of some with God, and from the Quality of thinking it no Robbery to be *Equal* with God, he humbled himself to the poor form of a servant, yea, the ignominious *death* of the *Cross*, that he might deliver us an Example of pure humility and entire submission to the Will of our heavenly Father. Phil. 2. 5, 6, 7, 8.

§. 8. It is the Doctrine he teaches us in these words; *He that loveth Father or Mother, Son or Daughter more than me, is not worthy of me.* Again, *Whosoever he be of you, that forsaketh not all that he hath, cannot be my disciple.* And he plainly told the Young *Rich-man*, that if he would have eternal Life, *he should sell all and follow him*; a Doctrine sad to him, as 'tis to those, that like him (for all their high pretences to Religion) in Truth love their possessions more than Christ. This Doctrine of *self-denial* 'tis the Condition [illegible]nal Happiness: *He that will come after [illegible]m deny himself, and take up his cross and [illegible]e.* Let him do as I do: and he must do as I do, or he cannot be as I am, the Son of God. Mat. 10. 37. Luke 14. 33.

§. 9. This made those honest *Fisher-men* desert their lawful Trades and follow him, (when he called them to it,) and others, that waited for the Consolation of *Israel*, offered up their *Estates*, *Reputation*, *Liberties*, and also *Lives*

to the displeasure and fury of their Kindred, and the Government they liv'd under, for the spiritual advantages that accrew'd to them by their faithful Adherence to his holy Doctrine. True, many would have excus'd their following of him, in the parable of the *Feast*; *some had bought Land, some had married Wives, and others had bought Yokes of Oxen and could not come*; that is, an immoderate love of the World hindred them: Their lawful Enjoyments from servants became their Idols, they worshipt them, more than God, and would not quit them to come to him. But this is recorded to their Reproach: and we may herein see the power of *self* upon the Worldly Man, and the Danger that comes to him by the Abuse of lawful things. What! thy Wife dearer to thee than thy Saviour? and thy Land and Oxen preferr'd before thy Souls Salvation? O beware, that thy Comforts prove not snares first and then Curses. To over-rate them, is to provoke him that gave them, to take them away again. Come and follow him, that giveth life eternal to the Soul.

Luke 14, 13, 14.

§. 10. Wo to them that have their Hearts in their Earthly possessions, for when they are gone, their Heaven is gone with them. It is too much the sin of the best part of the World, that they stick in the comforts of it; and 'tis lamentable to behold how their Affections are bemir'd and entangled with their Coveniencies and Accomodations in it! The true *self-denying* man is a *Pilgrim*; but the *selfish* man is an *Inhabitant* of the World: the one uses it, as men do Ships, to transport themselves or tackle in a Journey, that is, to get home: the other looks

no

no farther (whatever he prates) than to be fixt in fulness and Ease here; and likes it so well, that if he could, he would not Exchange. However, he will not trouble himself to think of the other World, till he is sure he must live no longer in this. But then, Alas! 'twill prove too late; not to *Abraham*, but to *Dives* he must go, the story is as true as sad.

§. 11. But on the other hand, it is not for nought, that the Disciples of Jesus deny themselves; and indeed, Christ himself had the Eternal Joy in his Eye. *For the Joy that was set before him*, (says the Author to the *Hebrews*) *he endured the cross* (that is, he denyed himself, and bore the reproaches and Death of the Wicked) *and despised the shame* (to wit, the dishonour and derision of the World; it made him not afraid or shrink, he contemned it) *and is set down on the right hand of the Throne of God.* And to their Encouragement and great Consolation, when *Peter* asked him, what they should have, that had forsaken all to follow him, he answered them, *Verily I say unto you, that he which have followed me in the regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit on twelve Thrones Judging the twelve Tribes of* Israel (that were then in an Apostacy from the life and power of Godliness) This was the Lot of his Disciples, the more immediate Companions of his Tribulations. But the next that follows, is to all: *And every one that hath forsaken Houses, or Brethren, or Sisters, or Father or Mother, or Wife, or Children, or Land, or Livings for my Names sake, shall receive an hundredfold, and shall inherit everlasting Life.* 'Twas this Recompence of Reward, this Eternal Crown

Heb. 12, 2, 3.

Mat. 19. 27, 28, 29

of Righteouſneſs, that in every Age has raiſed in the ſouls of the Juſt an holy neglect, yea contempt of the World. To this is owing the Conſtancy of the Martyrs, as to their blood, the Triumph of the Truth.

§. 12. Nor is this a new Doctrine; 'tis as old as *Abraham*. In ſeveral moſt remarkable Inſtances his Life was made up of *Self-denial*, Gen. 11. Firſt, In quitting his own Land, where we may well ſuppoſe him ſetled in the midſt of Plenty, at leaſt Sufficiency; and why? Becauſe God called him. Indeed, this ſhould be reaſon enough; but ſuch is the Worlds Degeneracy, that it is not: and the ſame Act upon the ſame Inducement in any now, though prais'd in *Abraham*, would be derided. So apt are people not to underſtand, what they commend, nay, to deſpiſe thoſe Actions, when they meet them in the People of their own Times which they pretend to admire in their Anceſtors.

§. 13. But he *obeyed*. The Conſequence was, that God gave him a *Mighty Land*: this was the firſt Reward of his obedience. The next was, *A ſon in his old Age*; and which greaten'd the bleſſing, after it had been in Nature paſt the time of his Wife's bearing of Children. Yet God call'd for this Darling, their only Child, the Joy of their Age, the Son of a Miracle, and he in whom the fulfilling of the Promiſe made to *Abraham*; did depend. For this Son I ſay, God called: A mighty Trial; that which one would have thought, might very well have overturn'd his Faith, and ſtumbled his Integrity, at leaſt, have put him upon this Diſpute in himſelf: *This command is unreaſonable and cruel; 'tis [illegible]ters, it can't be Gods.*

For

For is it to be thought, that God gave me a Son to make a Sacrifice of him? that the Father ſhould be the Butcher of his only Child? Again, *That he ſhould require me to offer up the Son of his own Promiſe, by whom his Covenant is to be performed? this is incredible.* I ſay, thus *Abraham* might naturally enough have argued to withſtand the Voice of God, and Indulge his great Affections to his beloved *Iſaac*. But Good Old *Abraham*, that knew the Voice, that promis'd him a Son, had not forgot to know it, when it required him back again; He diſputes not, though it lookt ſtrange, and perhaps with ſome ſurprize and horrour as a man: he had learnt to believe, that God that gave him a Child by a Miracle, could work another to preſerve or reſtore him. His Affections could not ballance his Duty, much leſs overcome his Faith; for he received him in a way, that would let him doubt of nothing, that God had promis'd of him.

To the Voice of this Almightineſs he bows, builds an Altar, binds his only Son upon it, kindles the fire, and ſtretches forth his hand to take the knife to ſlay him. But the Angel ſtopt the ſtroke: *hold* Abraham, *thy Integrity is prov'd:* what followed? A Ram ſerved, and *Iſaac* was his again. This ſhews, how little does where all is reſign'd, and how mean a Sacrifice contents the Almighty, where the heart is approved. So that 'tis not the ſacrifice that recommends the heart, but the heart, that gives the ſacrifice Acceptance.

God often touches our beſt Comforts, and calls for that which we moſt love and are leaſt willing to part with. Not that he always takes it utterly away, but to prove the Souls Integrity,

to caution it from Exceſſes, and that it may remember God the Author of thoſe bleſſings we poſſeſs, and live looſe to them. I ſpeak my Experience, the way to keep our Enjoyments, is to reſign them; and though that be hard, 'tis ſweet to ſee them return'd, as *Iſaac* was to his Father *Abraham*, with more love and bleſſing than before. O ſtupid World! O Worldly Chriſtians! not only ſtrangers, but enemies to this Excellent Faith! and whileſt ſo, the Rewards of it you can never know.

§. 14. But *Job* preſſes hard upon *Abraham*: his *ſelf-denial* was alſo very ſignal. For when the Meſſengers of his Afflictions came thick upon him, one doleful ſtory after another, till he was left as naked, as when he was born; the firſt thing he did, he fell to the ground, and worſhipt that power, and kiſt that hand that ſtript him: ſo far from murmuring, that he concludes his Loſſes of Eſtate and Children with theſe words: *Naked came I out of my Mothers Womb, and naked ſhall I return. The Lord gave, and the Lord hath taken away; Bleſſed be the Name of the Lord.* O the deep faith, patience and contentment of this Excellent man! One would have thought, this repeated News of Ruin had been enough to have overſet his Confidence in God; it did not, that ſtayed him. But indeed he tells us why: His Redeemer liv'd: *I know* (ſays he) *that my Redeemer lives.* And it appear'd he did; for he had Redeemed him from the World; his heart was not in his Worldly Comforts; his hope lived above the Joys of time and troubles of Mortality, not tempted with the one nor ſhaken by the other; but firmly believed, *that when the ſkin-worms*

Job 1.

ſhould

should have consumed his body, yet with his Eyes he should see God. Thus was the heart of *Job* both submitted, and Comforted in the Will of God.

§. 15. *Moses* is the next great Example in sacred story for remarkable *self-denial* before the times of Christ's appearance in the flesh. He had been saved when an Infant, by an extraordinary providence (it seems by what followed) for an extraordinary service *Pharaoh's* daughter (whose Compassion was the means of his preservation, when the King decreed the slaughter of the *Egyptian* Males) took him for her Adopted son, and gave him the Education of her Fathers Court. His own Graceful presence and extraordinary Abilities joyn'd with her love for him, and interest in her Father to promote him, must have rendred him, if not capable of succession, at least of being a Chief Minister of affairs under that wealthy and powerful Prince. For *Egypt* was then what *Athens* and *Rome* were after, the most famous for Learning, Arts and Glory. Exod. 2. 1,---11.

§. 16. But *Moses* ordained for other work, and guided by a better star, and higher Principle, no sooner came to Years of Discretion, than the Impiety of *Egypt* and the oppressions of his Brethren there grew a Burden too heavy for him to bear. And though so wise and good a Man could not want those generous and grateful resentments, that became the Kindness of the Kings daughter to him; Yet he had also seen that God that was Invisible, and did not dare to live in the Ease and Plenty of *Pharoah's* House, whilest his poor Brethren were required *to make Brick without Straw.* Hebr. 11. 24.---27

Thus

Thus the fear of the Almighty taking deep hold of his heart, he nobly refuſed to be called the ſon of *Pharaoh's* daughter, and choſe rather a Life of Affliction with the moſt deſpiſed and oppreſt *Iſraelites*, and to be the Companion of their Temptations and Jeopardies, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproaches of Chriſt (which he ſuffered for making that unworldly choice) greater riches than all the Treaſures of that Kingdom.

§. 17. Nor was he as fooliſh as they thought him, he had reaſon on his ſide. For 'tis ſaid, *He had an Eye to the Recompence of Reward*: He did but refuſe a leſſer Benefit for a greater. In this his Wiſdom tranſcended that of the *Egyptians*; for they made the preſent World their Choice (as uncertain as the Weather) and ſo loſt that which has no end. *Moſes* lookt deeper, and weigh'd the Enjoyments of this Life in the Scales of Eternity, and found they made no weight there. He governed himſelf not by the Immediate poſſeſſion, but the nature and duration of the Reward. His Faith Corrected his Affections, and taught him to ſacrifice the pleaſure of *ſelf* to the hope he had of a future more excellent recompence.

§. 18. *Iſaiah* was no inconſiderable Inſtance of this bleſſed *ſelf-denial*, who of a Courtier became a Prophet, and left the Worldly intereſts of the one, for the Faith, patience and ſufferings of the other. For his Choice did not only loſe him the favour of men, but their wickedneſs enraged at his Integrity to God, in his frequent and bold reproofs of them, made a *Martyr* of him in the end. For they barba-

Dorotheus in his Lives of the Prophets.

roully

ouſly ſawed him aſunder in the Reign of King *Manaſſes*. Thus did that Excellent man, and (commonly call'd) Evangelical Prophet.

§. 19. I ſhall add (of many) one Example more, and that is from the fidelity of *Daniel*, an holy and wiſe young-man, that when his External Advantages came in competition with his duty to Almighty God, relinquiſhed them all; and inſtead of being ſolicitous how to ſecure himſelf, as one minding nothing leſs, he was with utmoſt hazard of *ſelf* moſt careful, how to preſerve the honour of God by his fidelity to his Will. And though at firſt it expoſed him to ruine; Yet (as an inſtance of great encouragement to all, that like him will chuſe to keep a good Conſcience in an Evil Time) at laſt advanced him greatly in the World, and the God of *Daniel* was made famous and terrible through perſeverance, even in the Eyes of an Heathen King.

§. 20. What ſhall I ſay of all the reſt, that counting nothing dear, that they might do the Will of God, abandon'd their Worldly Comforts and expoſed their Eaſe and Safety (as often as the Heavenly Viſion called them) to the Wrath and Malice of degenerate Princes and an Apoſtate Church. More eſpecially *Jeremiah*, *Ezekiel* and *Micah*, that after they had denied themſelves in their obedience to the Divine Voice, ſealed up their Integrity with their blood. *Doroth.* ib.

Thus was *ſelf-denial* the Practice and glory of the Ancients, that were Predeceſſors to the coming of Chriſt in the fleſh: And ſhall we hope to go to Heaven without it now, when the Saviour himſelf is become the moſt excellent Ex-

Example of it? and that not as ſome would fain have it, *viz. for us*, that we need not; but *for us*, that we might deny our ſelves, and ſo be the true followers of his bleſſed Example.

1 Pet. 2. 20,21,22

§. 21. Whoever therefore thou art, that wouldeſt do the will of God, but faints in thy deſires from the Oppoſition of worldly Conſiderations; remember I tell thee in the Name of Chriſt, that he that prefers Father or Mother, Siſter or Brother, Wife or Child, Houſe or Land, Reputation, Honour, Office, Liberty or Life before the Teſtimony of the Light of Jeſus in thy own Conſcience, ſhall be rejected of him in the ſolemn and general Aſſize of the World, when all ſhall be judged, and receive according to the deeds done, not the profeſſion made in this world. It was the Doctrine of Jeſus, that *if thy right hand offend thee, thou muſt cut it off, and if thy right eye offend thee, thou muſt pluck it out:* that is, If the moſt dear, the moſt uſeful and tender comforts thou enjoyeſt, ſtand in thy ſouls way, and interrupt thy obedience to the Voice of God, and thy conformity to his holy will reveal'd in thy ſoul, thou art engag'd under the penalty of damnation to part with it.

§. 22. The way of God is a way of Faith, as dark to ſenſe as mortal to ſelf. 'Tis the Children of obedience, that count, with holy *Paul*, all things droſs and dung that they may win Chriſt, that know and walk in this narrow way. Speculation won't do, nor can refin'd notions enter, the obedient only eat the good of this Land; they that do my will (ſays the bleſſed Jeſus) ſhall know of my doctrine; them he will inſtruct; there is no room for Inſtruction, where

where lawful *self* is Lord and not Servant. For *self* can't receive it; that which ſhould, is oppreſt by ſelf, fearful and dare not. O what will my Father or Mother ſay, how will my Huſband uſe me, or finally, what will the Magiſtrate do with me? For tho' I have a moſt powerful perſwaſion, and clear conviction upon my Soul of this or that thing, yet conſidering how unmodiſh it is, what enemies it has, and how ſtrange and ſingular I ſhall ſeem to them; I hope God will pity my weakneſs: if I ſink, I am but fleſh and blood, may be hereafter he may better enable me; and *there is time enough, I will weigh it more throughly:* Thus *ſelfiſh* fearful man.

But *Deliberating is ever worſt*; for the Soul loſes in *Parly:* The Manifeſtation brings *Power* with it. Never did God convince People, but upon *ſubmiſſion* he impower'd them: He requires nothing without Ability to perform it; that were *Mocking*, not *Saving* men. It is enough for thee to do thy Duty, that God ſhews thee thy Duty; provided, thou cloſeſt with that Light and Spirit, by which he gives thee that Knowledge. They that want Power, are ſuch as don't receive Chriſt in his Convictions upon the Soul; and ſuch ſhall alwaies want it; But ſuch as do, they receive *Power* (like thoſe of old) *to become the Children of God*, in the pure Obedience of Faith.

§. 23. Wherefore, let me beſeech you by the Love and Mercy of God, by the Life and Death of Chriſt, by the Power of his Spirit, and the Hope of Immortality, that you, whoſe hearts are Eſtabliſh'd in your Temporary Comforts, and ſo Lovers of *Self* more than of theſe heavenly things, would *let the time paſt ſuffice*, that

that you would not think it enough to be clear of such Impieties, as too many are found in, whilst your *Inordinate Love* of lawful things has defil'd your enjoyment of them, and drawn your Hearts from the Fear, Love, Obedience and Self-denial of a true Disciple of Jesus. Tack about then, and hearken to the still Voice in thy Conscience; It tells thee thy *Sins* and *Misery* in them: It gives a lively discovery of the very *Vanity* of the World, and opens to thy Soul some Prospect of Eternity, and the Comforts of the Just that are at rest. If thou adherest to this, it will Divorce thee from *Sin* and *Self*: Thou wilt soon find, that the Power of its Charms exceed that of the *Wealth*, *Honour*, and *Beauty* of the World, and finally give thee that Tranquillity, which the Storms of Time can never Shipwrack nor Disorder. Here all thine Enjoyments are blest, tho' small, yet great by that *Presence* that is with them.

Even in this World the Righteous have the better of it; for they use the World without Rebuke, because they don't abuse it: They see and bless the Hand that feeds, and clothes, and preserves them. And as by beholding him in all his Gifts, they don't adore them, but him; so the Sweetness of his Blessings, that gives them, is an Advantage such have upon those that see him not. Besides, in their *Encreases* they are not lifted up, nor in their *Adversities* are they cast down: And why? Because they are moderated in the one, and comforted in the other by his divine Presence.

In short; Heaven is the Throne, and the Earth but the Foot-stool of that man that hath *Self* under Foot; and those that know that Station, will

will not easily be moved: Such learn to number their daies, that they may not be surpriz'd with their Dissolution; and to redeem their time, because their daies are Evil; remembring, that they are but *Stewards*, and must deliver up their Accompts to an Impartial Judge. Therefore not to *Self*, but to him they live, and in him dye, and are blessed with them that dye in the Lord. And thus I conclude my Discourse of the right use of *Lawful Self.*

CHAP. V.

§. 1. *Of unlawful* Self; *'tis twofold*, 1. *In Religion*; 2. *In Morality.* §. 2. *Of those that are most Formal, Superstitious and Pompous in* Worship. §. 3. *God's rebuke of such carnal Apprehensions.* §. 4. *Christ drew off his Disciples from the* Jewish *exterior* Worship, *instituted a more Spiritual one.* §. 5. Stephen *is plain and full in this matter.* §. 6. Paul *refers the Temple of God twice to man.* §. 7. *Of the* Cross *of these worldly Worshippers.* §. 8. *Flesh and Blood makes their* Cross, *therefore can't be crucified by it.* §. 9. *They are Yokes without restraint.* §. 10. *Of the Gawdiness of their* Cross, *and their respect to it.* §. 11: *A* Recluse Life *no true Gospel-*Abnegation. §. 12. *A comparison between Christs* Self-denial *and theirs; His leads to Purity in the World, theirs, to voluntary Imprisonment, that they might not be tempted of the World. The Mischief that Example followed, would do to the World: It destroys useful Society, honest Labour. A* lazy Life *the usual Refuge of Idleness, Poverty and Guilty Age.* §. 13. *Of Christ's* Cross *in this case: The Impossibility that such an external*

nal Application can remove an Internal cause.

§. 14. *An Exhortation to the men of this belief, not to deceive themselves.*

§. 1. I Am now come to *Unlawful Self*, which more or less is the immediate Concernment of much the greatest part of Mankind. This *Unlawful Self* is twofold: 1st, *That which relates to Religious* Worship. 2dly, *That which concerns moral and civil conversation in the World:* And they are both of infinite Consequence to be considered by us: In which I shall be as brief as I may, with ease to my Conscience, and no injury to the Matter.

§. 2. That *Unlawful Self* in *Religion*, that ought to be mortified by the Cross of Christ, is *Man's Invention and Performance of Worship to God, as Divine, which is not so, either in its Institution or Performance.* In this great Error, those People have the *Van* of all that attribute to themselves the Name of Christians, that are most *Exterior*, *Pompous* and *Superstitious* in their *Worship*; for they do not only miss exceedingly by a Spiritual unpreparedness in the way of their performing *Worship* to God Almighty, who is an Eternal Spirit; but the *Worship* it self is composed of what is utterly inconsistent with the very Form and Practice of Christ's Doctrine, and the Apostolical Example. For whereas that was *Plain* and *Spiritual*, this is *Gawdy* and *Worldly*: Christ's most *Inward* and *Mental*, theirs most *Outward* and *Corporal*: That suited to the nature of God, who is a *Spirit*; this accommodated to the most *Carnal* part. So that instead of excluding Flesh and Blood, behold, a *Worship* calculated to gratifie them; as if the business were not to present God with a *Worship* to please him,

him, but to make one to please themselves. A *Worship* dress't with such *Stately Buildings* and *Imagery*, *Rich Furnitures* and *Garments*, *Rare Voices* and *Musicks*, *costly Lamps*, *Wax-candles* and *Perfumes*; and all acted with that most pleasing Variety to the External Senses, that *Art* can invent or *cost* procure, as if the World were to turn *Jew* or *Egyptian* again; or that God was an *Old Man*, indeed, and Christ a *little Boy*, to be treated with a kind of *Religious Mask*; for so they picture them in their Temples, and too many in their Minds. And the truth is, such a *worship* may very well suit such an *Idea* of God: For when men can think him such an one as themselves, it is not to be wondred, if they Address to him, and entertain him in a way, that would be most pleasing from others to themselves.

§. 3. But what said the Almighty to such a Sensual People of Old, much upon the like occasion? *Thou thoughtest, that I was such a one as thy self; but I will reprove thee, and set thy Sins in order before thee. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. But to him that ordereth his conversation a-right, will I shew the Salvation of God.* This is the *Worship* acceptable to him. *To do Justice, love Mercy, and walk Humbly with God.* For he that *searches the Heart and tries the Reins of man, and sets his sins in order before him, who is the God of the Spirits of all Flesh*, looks not to the *External Fabrick*, but *Internal* Frame of the Soul, and Inclination of the Heart. Nor is it to be soberly thought, that he, who is *cloathed with divine Honour and Majesty*, who *covers himself with Light as with a Garment*, who *stretches out the Heavens like a Curtain*, who *layeth*

Psal. 50. 21, 22, 23

eth the Beams of his Chambers in the Deep, who *maketh the Clouds his Chariots*, and who *walks upon the Wings of the Wind*, who *maketh his Angels Spirits, and his Ministers a flaming Fire*, who *laid the Foundations of the Earth, that it should not be moved forever*, can be adequately *Worship'd* by those *Humane Inventions*, the Refuge of an Apostate People from the primitive Power of Religion, and Spirituality of *Worship*.

§. 4. Christ drew off his Disciples from the Glory and *Worship* of the outward Temple, and instituted a more Inward and Spiritual *Cult*, in which he instructed his Followers: *No more at* Jerusalem, *nor at this Mountain* (says Christ to the *Samaritan* Woman) *will God the Father be Worshipped; for he is a Spirit, and he will be Worshipped in Spirit and Truth.* As if he had said; "For the sake of the Weakness of the People, "God condescended in old time to limit himself to an outward *Time*, *Place*, *Temple* and "*Services*, in and by which he would be *Worshipped*. But this was during mens Ignorance "of his Omnipresence, and that they considered not what God is, nor where he is: But I "am come to reveal him to as many as receive "me. And I tell thee, that God is a *Spirit*, "and he will be *Worshipped* in *Spirit* and in *Truth*: "People must be acquainted with him as a *Spirit*, consider him and Worship him as such; "'tis not that Bodily *Worship*, nor these Ceremonious Services in use among you now, that "will serve or give acceptance with this God "that is a *Spirit*; no, you must obey his Spirit that strives with you, to gather you out of "the Evil of the World, that by bowing to the "Instructions and Commands of his Spirit

"in your own Souls, you may know what it is "to *worship* him as a *Spirit*; then you will un- "derstand, that 'tis not going to this *Mountain*, "nor *Jerusalem*, but to *do the Will of God*, to *keep* "*his commands*, and commune with thy own "Heart, and Sin not; take up thy Cross, medi- "tate in his holy Law, and follow the Exam- "ple of him whom the Father hath sent.

§. 5. Wherefore *Stephen*, that bold and constant *Martyr* of Jesus, thus told the *Jews*, when a Prisoner at their Bar, for disputing about the end of their beloved Temple and its Services, but falsly accused of Blasphemy: *Solomon* (said *Stephen*) *built God an House; howbeit, God dwelleth not in Temples made with Hands, as saith the Prophet, Heaven is my Throne, and the Earth is my Foot-stool; what House will ye build me, saith the Lord? or what is the place of my Rest? Hath not my Hand made all these things?* Behold a Total overthrow to all worldly *Temples* and their Ceremonious Appendencies! The *Martyr* follows his blow upon those Apostate *Jews*, who were of those times the pompous Ceremonies Worldly Worshippers; *Ye stiff-necked and uncircumcised in Heart and Ears, ye do alwaies resist the Holy Ghost, as did your Fathers, so do ye.* As if he had told them; "No matter for your out- "ward *Temple*, Rites, and shadowy Services, "your pretensions to Succession in Nature from "*Abraham*, by Religion from *Moses*; you are "Resisters of the Spirit, Gain-sayers of its Instru- "ctions; you will not bow to its Counsel, nor "are your Hearts right towards God; you are "the Successors of your Fathers Iniquity; and "tho' verbal Admirers, yet none of the Succes- "sors of the Prophets in Faith and Life.

Acts 7. 47,—51. Isa. 66. 1, 2.

Isa. 66. 2. But the Prophet *Isaiah* carries it a little further than is cited by *Stephen*; for after having declared what is not Gods House, *the place where his Honour dwells*, immediately follow these words; *But to this man will I look, even to him that is poor and of a contrite Spirit, and Trembleth at my Word.* Behold, O Carnal and Superstitious Man, the true *Worshipper* and the place of God's Rest! This is the House and *Temple* of him whom the Heaven of Heavens cannot contain, an House *Self* cannot build, nor the Art nor Power of man prepare or consecrate.

1 Cor. 6. 19. §. 6. *Paul*, that great Apostle of the *Gentiles*, twice expressly refers the word *Temple* to Man, once in his first Epistle to the Church at *Corinth*, *Know you not* (says he) *that you are the Temples of the Holy Ghost, which is in you, which ye have of God?* &c. and not the building of Man's Hand and Art. Again, he tells the same People (in his second Epistle) *For ye are the* Temple *of the living God, as God hath said*; (and then 2 Cor. 6. 16. cites God's Words by the Prophet) *I will dwell in them and walk in them; and I will be their God and they shall be my People.* This is the Evangelical *Temple*, the Christian Church, whose Ornaments are not the Embroideries and Furnitures of worldly Art and Wealth, but the Graces of the Spirit; *Meekness, Love, Faith, Patience, Self-denial* and *Charity*. Here it is, that the Eternal Prov. 8. 22, 23, 25, 31. *Wisdom that was with God from everlasting, before the hills were brought forth, or the Mountains laid*, chuses to dwell, *rejoycing* (says Wisdom) *in the habitable part of the Earth, and my Delights were with the Sons of men*; not in Houses built of *Wood* and *Stone*. This living *House* is more glorious than *Solomon's* dead *House*, and of which

it was but a Figure, as he the builder was of Christ, that *builds us up an holy Temple to God.* 'Twas promised of Old, that *the Glory of the latter House should transcend the Glory of the former*; which may well be applied to this; not one outward *Temple* or House excel another in outward Lustre: For where is the benefit of that? but the Divine Glory, the Beauty of Holiness in the Gospel-house or Church made up of renewed Believers, should exceed the outward Glory of *Solomon's Temple*, which in comparison of the latter daies was but Flesh to Spirit, fading resemblances to the Eternal Substance. Hag. 2.9.

But for all this *Christians* have *Meeting-places*, yet not in *Jewish* or *Heathen state*, but plain, void of Pomp and Ceremony, suiting the Simplicity of their blessed Lord's Life and Doctrine: For God's presence is not with the *House*, but with them that are in it, who are the *Gospel-Church*, and not the House. O! that such as call themselves *Christians*, knew but a real Sanctity in themselves, by the washing of God's regenerating *Grace*, instead of that imagenary Sanctity ascribed to *places*, they would then know what the *Church* is, and where in these Evangelical daies is the *place* of God's appearance. This made the Prophet *David* say, *The King's Daughter is all glorious within, her cloathing is of wrought Gold.* Psal. 45. 13. What is the *Glory* that is *within* the true Church, and that *Gold* that makes up that *inward Glory*? Tell me, O superstitious Man! Is it thy stately *Temples*, *Altars*, *Rails*, *Tables*, *Carpets*, *Tapestries*, thy *Vestments*, *Organs*, *Voices*, *Candles*, *Lamps*, *Censers*, *Plate* and *Jewels*, with the like Furniture of thy Worldly *Temples*? No such matter, they have no part with the divine

Adornment of the King of Heaven's Daughter, the blessed and redeemed *Church* of *Christ*. Miserable Apostacy that it is, and a wretched supplement in the loss and absence of the Apostolical Life, the Spiritual Glory of the primitive Church.

§. 7. But yet some of these Admirers of external Pomp and Glory in *Worship* would be thought Lovers of the *Cross*, and to that end have made to themselves many. But alas! what Hopes can there be of reconciling that to Christianity, that the nearer it comes to its resemblance, the farther off it is in reality? For their very Cross and Self-denial are most unlawful *Self*; and whilst they fancy to *worship* God thereby, they most dangerously err from the true *Cross* of *Christ*, and that holy Abnegation that was of his blessed appointment. 'Tis true, they have got a *Cross*, but it seems to be in the room of the true one, and so mannerly, that it will do as they will have it, that wear it: For instead of *mortifying* their *wills* by it, they made it and use it *according* to them: so that the Cross is become their Ensign, that do nothing but what they list: Yet by that they would be thought his Disciples, that never did his own Will, but the Will of his Heavenly Father.

§. 8. This is such a Cross as *Flesh* and *Blood* can carry, for Flesh and Blood invented it, therefore not the Cross of Christ that is to *crucifie Flesh* and *Blood*. *Thousands* of them have no more vertue than a Chip; poor empty *Shadows*, not so much as Images of the true one; some carry them for *Charms* about them, but never repel one Evil with them: they sin with them upon

upon their Backs; and though they put them in their *Bosoms*, their beloved *Lusts* lie there too, without the least disquiet: They are as dumb as *Elijah's Mock-Gods*, no Life nor Power in them; and how should they, whose *Matter* is Earthly, and whose *Figure* and Workman-ship are but the Invention and Labour of Worldly Artists? Is it possible that such Crosses should mend their Makers? Surely not.

§. 9. These are Yokes without restraint, and Crosses that never contradict; a whole Cart-load of them would leave a man as unmortified as they find him: Men may sooner knock their Brains out with them, than their Sins; and that, I fear, too many of them know in their very Consciences that use them, indeed, *adore* them, and (which can only happen to the false Cross) are proud of them too: since the true one leaves no Pride, where it is truly born.

§. 10. For as their Religion, so their Cross is very *Gawdy* and *Triumphant*; But in what? In *precious Mettals* and *Gems*, the spoil of Superstition upon the Peoples Pocket: These *Crosses* are made of Earthly Treasure, instead of learning their Hearts, that wear them, to deny it; and like men, they are respected by their *Finery*: A Rich *Cross* shall have many Gazers and Admirers, the mean in this, as other things, are more neglected. I could appeal to themselves of this great Vanity and Superstition! O! how infinitely short is this of the blessed *Cross* of *Jesus*, that *takes away the sin of the World!*

§. 11. Not is a *Recluse Life*, (the boasted Righteousness of some) much more commen-

dable, or one [illegible] nearer to the Nature of the true *Cross*; for if it be not Unlawful, as other things are, 'tis *Unnatural*, which true Religion teaches not. The Christian *Convent* and *Monastery* are within, where the Soul is *Encloister'd* from *Sin*: and this *Religious House* the true Followers of Christ carry about with them, who exempt not themselves from the *Conversation* of the World, though they keep themselves from the Evil of the World in their *Conversation*. This is a *lazie*, *rusty*, *unprofitable Self-denial*, burdensom to others to feed their Idleness: *Religious Bedlams*, where People are kept up, lest they should do mischief abroad: *Patience per force*; Self-denial against their Will, rather *Ignorant*, than virteous; and out of the way of *Temptation*, than constant in it. No thanks, if they *Commit* not, why they are not tempted to *Commit*. *What the Eye Views not, the Heart Craves not, as well as Reues not.*

§. 12. The *Cross* of *Christ* is of another nature; It truly Overcomes the World, and leads a *Life* of *Purity* in the face of its *Allurements*: they that bear it, are not thus *chain'd up*, for fear they should *bite*, nor *lockt up* lest they should be *stole away*; No, They receive power from Christ their Captain, to resist the *Evil*, and do that which is *Good* in the sight of God; to dispise the World, and love its *Reproach* above its *Praise*; and not only not to *offend* others, but *love* those that *offend* them, though not for *offending* them. What a World should we have, if every Body for fear of *Transgressing* should *mew himself up within four Walls?* No such matter; The *Perfection* of Christian Life extends to every honest Labour or *Traffick* used among men.

men. This *Severity* is not the Effect of Christ's free Spirit, but a *Voluntary*, *Fleshly Humility*, meer *Trammels* of their own making and putting on, without prescription or reason. In all which, 'tis plain, they are their own *Lawgivers*, and set their own *Rule*, *Mulct* and *Ransom*: A constrained *Harshness*, out of joynt to the rest of the Creation; For *Society* is one great end of it, and not to be destroy'd for fear of *Evil*; but *Sin* banish't, that spoils it, by steady, *Reproof*, and a conspicuous Example of try'd *Virtue*. True *Godliness* don't turn men out of the *World*, but enables them to live better in it, and excites their Endeavours to mend it: *Not hide their Candle under a Bushel, but set it upon a Table in a Candlestick.* Besides, 'tis a *Selfish* Invention; and that can never be the way of taking up the *Cross*, which the true *Cross* is purely *taken up* to destroy. But again, this *Humour* runs a way by it self, and leaves the *World* behind to be *lost*: *Christians* should keep the *Helm* and guide the *Vessel* to its *Port*, not meanly steal out at the *Stern* of the World, and leave those that are in it, without a *Pilot*, to be driven by the Fury of *Evil Times* upon the *Rock* or *Sand* of *Ruin*. In fine; this sort of Life, if taken up by *Young People*, is to cover *Idleness*, or to pay *Portions*, to save the Lazy from the pain of *Punishment*, or Quality from the disgrace of *Poverty*; One won't work, and the other scorns it. If *Aged*, a long Life of *Guilt* flies to *Superstition* for a Refuge; and after having had its own Will in other things, would finish it in a *wilful* Religion to make God amends.

§. 13. But taking up the *Cross* of *Jesus* is a more *Interior Exercise*, the Circumspection and

and Discipline of the *Soul*, in *Conformity to the divine Mind* there revealed. Does not the *Body* follow the *Soul*, and not the *Soul* the *Body*? Is it not preposterous then to think of limitting the *Soul* by confining the *Body*? Do not such consider, that no Outward *Cell* can shut up the *Soul* from *Lust*, the *Mind* from an Infinity of unrighteous *Imaginations? The Thoughts of mans Heart are Evil, and that continually: Evil* comes from *within*, and not from without; How then can an *External Application* remove an *Internal Cause*, or a *Restraint* upon the *Body* work a *Confinement* of the *Mind?* Less much than *without doors*; for where there is least of *Action*, there is most time to *Think*; and if those *Thoughts* are not guided by an higher Principle, *Convents* are more mischievous to the World, than *Exchanges*. And yet a *Retirement* is both an excellent and a needful thing: *Crouds* and *Throngs* were not much frequented by the Antient Holy *Pilgrims*.

§. 14. But examine, O Man, thy *Bottom* what it is? and who placed thee there? lest in the end it should appear, thou hast put an *Eternal Cheat* upon thy own Soul. I must confess, I am jealous of the *Salvation* of my own *Species*, having found mercy with my heavenly Father: I would have none *deceive themselves to Perdition*, especially about *Religion*, where People are most apt to take all for granted, and lose Infinitely by their own *Flatteries* and *Neglect*. The *inward steady Righteousness* of *Jesus* is another thing, than all the *Contrived Devotion* of poor Superstitious men: And to stand approved in the Eye of God, excels that Bodily exercise in *Religion*, resulting from the *Invention* of men:

And

And the Soul that is awakened and preserved by his holy *Power* and *Spirit*, lives to him in the way of his *Institution*, and worships him in his own *Spirit*, that is, in the holy *Sense*, *Life* and *Leadings* of it; which is the Evangelical *Worship*.

CHAP. VI.

§. 1. *But men of more* refined belief *and practice are yet concerned in this* Unlawful Self *about Religion.* §. 2. *'Tis the* rise *of performance of* Worship *God regards.* §. 3. *True Worship is only from an Heart prepared by Gods Spirit.* §. 4. *The Soul of man dead without the divine Breath of Life, and so not capable of* worshipping *the living God.* §. 5. *We are not to study what to* Pray *for: How Christians should* Pray *: The aid they have from God.* §. 6. *The way of obtaining this preparation;* 'tis waiting, *as* David *and others did of old; in holy* Silence *their wants and supplies are best seen.* §. 7. *The* Whole *and the* Full *think they need not this* waiting, *and so use it not. But the poor in spirit are of another mind, wherefore the Lord hears and fills them with his good things.* §. 8. *If there were not this* Preparation, *the* Jewish *times would have been more holy and spiritual than the* Gospel; *for even then it was required, much more now.* §. 9. *As Sin, so* Formality *cannot* worship *God. Thus* David, Isaiah, *&c.* §. 10. *God's own* Forms *and Institutions hateful to him, without his Spirit use them; much more those of mans contriving.* §. 11. *God's Children ever met God in* his Way, *not their own; and in his way they always found help and comfort.*

In

In Jeremiah's *time it was the same, his Goodness was manifested to his Children that* waited *truly on him. 'Twas an* Inward Sense *and Enjoyment of him they thirsted after. Christ charged his Disciples also to* wait *for the Spirit.* §. 12. *This Doctrine of* Waiting *further open'd, and ended with an Allusion to the* Pool *of* Bethesda; *a lively Figure of the* Inward Waiting, *and its blessed Effects.* §. 13. *Three things necessary to* Worship; *The Sanctification of the* Worshipper, *and the Consecration of the* Offering, *and the Thing to be* Prayed for; *and lastly,* Faith *to* pray *in; and all must be right, that is, of God's giving.* §. 14. *The great Power of* Faith *in* Prayer, *witness, the Importunate* Widdow; *The wicked and* Formal *ask and receive not: the Reason. But* Jacob, *and his true Off-spring, the Followers of his* Faith prevail. §. 15. *This shews, why Christ upbraided his Disciples of their* little Faith: *Christ works no good on men without it.* §. 16. *This* Faith *is not only possible now, but necessary.* §. 17. *What it is, further unfolded:* §. 18. *Who the Heirs of this* Faith *are; and what were the noble* works *of it in the former Ages of the Just.*

§. 1. BUt there be others of a more *Refined Speculation* and *Reformed Practice*, who dare not *use*, and less *adore* a piece of *Wood* or *Stone*, an Image of *Silver* or *Gold*, nor yet allow of that *Jewish*, or rather *Pagan Pomp* in *Worship*, used by others (as if Christ's *Worship* were of this World, though his Kingdom be not) but are *Doctrinally Averse* to such Superstition, and yet refrain not to bow to their own *Religious Duties*, and esteem their *performance*

mance of ſeveral parts of Worſhip, that go againſt the grain of their *fleſhly Eaſe*, and their *preciſeneſs* therein, no ſmall *Croſs* unto them; and that if they abſtain from *groß* and *ſcandalous Sins*, or if the *Act* be not committed, though the *Thoughts* of it were imbrac'd, and that it had a full *Carrier* in the Mind, they hold themſelves ſafe enough within the *Pale* of *Diſcipleſhip* and *Wall* of *Chriſtianity*. But this alſo is too mean a Character of the Diſcipline of Chriſt's *Croſs*; and thoſe that flatter themſelves with ſuch a ſort of *taking it up*, will in the end be deceived with a *Sandy foundation*, and a *Midnight Cry*. For, ſaid Chriſt, *For every Idle word that man ſpeaks, he ſhall give an account in the day of Judgment.* Mat. 12. 36.

§. 2. For *Firſt*, 'Tis not *Performing Duties* of Religion, but the *riſe* of the *Performance* that God looks at. Men may, and ſome do *croſs* their own *Wills*, in their *own wills*, voluntary Omiſſion or Commiſſion; *Who has required this at your hands?* ſaid the Lord of old to the *Jews*, when they ſeemed Induſtrious to have ſerved him; but it was in a way of their *Contriving* or *Inventing*, and in their own Time and *Will*, not with the *Soul* truly toucht and prepared by the divine *Power* of *God*: But *Bodily Worſhip* only, that the Apoſtle tells us, *profits little*. Not keeping to the manner of *taking up the Croſs in Worſhip*, as well as other things, has been a great *Cauſe* of the troubleſom *Superſtition* that is yet in the World. For men have no more brought their *Worſhip* to the *Teſt* than their *ſins*; nay, leſs, for they have ignorantly thought the *one* a ſort of *Excuſe* for the other, and not that their *Religious Performances* ſhould need a *Croſs* or an *Apology*.

§. 3.

§. 3. But true *worship* can only come from an *Heart Prepared* by the Lord. This *Preparation* is by the *ſanctification* of the *Spirit*; by which, if God's Children are led in the general courſe of their Lives (as *Paul* teaches) much more in their *worſhip* to their Creator and Redeemer. And whatever *Prayer* be made, or *Doctrine* be uttered, and not from the *Preparation* of the *holy Spirit*, it is not acceptable with God; nor can it be the true Evangelical *worſhip*, which is in *Spirit* and *Truth*; that is, by the *preparation* and aid of the Spirit. For what's an heap of the moſt *Pathetical words* to God Almighty, or dedicating any Place or Time to him? He is a *Spirit*, to whom *words*, *Place* and *Time* (ſtrictly conſidered) are Improper. And though they be the Inſtruments of publick *worſhip*, they are but Bodily and *Viſible*, and cannot carry our *Requeſts* any further, much leſs recommend them to the *Inviſible God*; by no means: They are for the ſake of the *Congregation*. 'Tis the *Language* of the Soul, God hears; nor can that ſpeak, but by the *Spirit*, that cannot *Groan* aright to Almighty God, without the Aſſiſtance of it.

§. 4. The Soul of Man, however lively in other things, is dead to God, till he breath the Spirit of Life into it: it cannot live to him, much leſs *worſhip* him without it. This God by *Ezekiel* proves, when in a Viſion of the *Reſtoration of Mankind* in the Perſon of *Iſrael* (an uſual way of ſpeaking among the Prophets, and as often miſtaken) *I will open your Graves* (*ſaith the Lord*) *and put my Spirit in you, and ye ſhall live.* So, though Chriſt *taught his Diſciples to Pray*, they were in ſome ſort Diſciples, before he

Ezek. 37. 12, 13, 14

he *taught* them; not Worldly Men, whoſe *Prayers* are an Abomination to God. And his *Teaching* them, is not an Argument that every body muſt ſay that *Prayer*, whether he can ſay it with the ſame *heart*, and under the ſame *qualifications*, as his poor *Diſciples* and *Followers* did, as is now too *ſuperſtitiouſly* and *preſumptuouſly* practiſed. But rather as they *then*, ſo we *now* are not to *Pray* our own *Prayers*, but *his*, that is, ſuch as he *enables* us to make, as he *enabled* them then.

§. 5. For if we are *not to take Thought what we ſhall ſay, when we come before Worldly Princes, becauſe it ſhall then be given* us; and that it is *not we that ſpeak, but the Spirit of our heavenly Father, that ſpeaketh in us*; much leſs can our *Ability* be needed, or ought we to ſtudy to our ſelves *Forms* of *ſpeech* in our Approaches to the Great *Prince of Princes*, *King of Kings* and *Lord of Lords*. For be it his *Greatneſs*, we ought not by Chriſt's command; Be it our *Relation* to him, as *Children*, we *need* not; he will help us, he is our *Father*, that is, if he be ſo indeed. Thus not only the *Mouth* of the *Body*, but of the *Soul*, is *ſhut*, till God *opens* it; and then he loves to hear the *Language* of it. In which the *Body* ought never to go before the *Soul*: his *Ear* is open to ſuch *Requeſts*, and his *Spirit* ſtrongly intercedes for thoſe that offer them. Matt. 10. 19, 20.

§. 6. But it may be askt, *How ſhall this* Preparation *be obtained.*

I *Anſwer*; By *Waiting patiently, yet watchfully and intently upon God*; *Lord* (ſays the *Pſalmiſt*) *thou haſt heard the Deſire of the Humble, thou wilt* prepare *their Heart, thou wilt cauſe thine Ear to hear*: And (ſays *Wiſdom*) *The* Preparation Pſal. 10. 17. Prov. 16. 1.

paration *of the Heart in man is from the Lord.* Here thou muſt *not think thy own* Thoughts, *nor ſpeak thy own* Words; (which indeed is the *Silence* of the *Holy Croſs*) but be ſequeſtered from all the *confuſed Imaginations*, that are apt to throng and preſs upon the Mind in thoſe holy *Retirements*; it is not for thee to think to overcome the Almighty by the moſt *compoſed Matter* caſt into the *apteſt Phraſe*; No, no: one *Groan*, one *Sigh* from a *Wounded Soul*, an Heart toucht with *true Remorſe*, ſincere and *Godly Sorrow*, which is the Work of God's Spirit, *Excels* and *prevails* with God. Wherefore *ſtand ſtill* in thy mind, *Wait* to feel ſomething that is *Divine*, to *prepare* and diſpoſe thee to *Worſhip* truly and acceptably. And thus taking up the *Croſs*, and ſhutting the Doors and Windows of the Soul againſt every thing, that would interrupt this Attendance upon God (how pleaſant ſoever the Object be in it ſelf, how Lawful or Needful at another Seaſon) the Power of the Almighty will break in, his Spirit will work and *prepare* the Heart, that it may offer up an *Acceptable Sacrifice.* 'Tis he that diſcovers and preſſes *Wants* upon the *Soul*; and when it cries, it is he alone that *ſupplies* them. *Petitions* not ſpringing from ſuch a ſenſe and *Preparation*, are *Formal* and *Factious*; they are not true; for men *pray* in their own blind deſires, and not in the Will of God; and his Ear is ſtopt to them: but for the very *Sighing of the Poor, and the Crying of the Needy*, God has ſaid, *he will ariſe*, that is, the *poor* in *Spirit*, the *Needy Soul*, thoſe that want his Aſſiſtance, who are ready to be overwhelmed, that feel a need, and cry aloud for a Deliverer, and that have none to help them.

Now

None in Heaven, but him, nor in the Earth, in compariſon of him: He will deliver (ſaith *David*) *the Needy, when he cries, and the Poor, and him that has no Helper. He ſhall redeem their Soul from Deceit and Violence, and precious ſhall their Life be in his ſight. This poor man* (ſays he) *cried, and the Lord heard him, and ſaved him out of all his Troubles. The Angel of the Lord encampeth round about them that fear him, and delivers them*; And then invites all to *come and taſte how good the Lord is.* Pſal. 72. 12,14. Pſal. 43. 6,7,8.

§. 7. But what's that to them that are not *Hungry? The Whole needs not the Phyſitian*; the *Full* have no need to *figh*, nor the *Rich* to cry for *help*. Thoſe that are not ſenſible of *Inward Wants*, that have no *Fears* nor *Terrors* upon them, who feel no need of God's Power to help them, nor of the Light of his Countenance to Comfort them; What have ſuch to do with *Prayer?* Their Devotion is but at beſt a ſerious Mockery of the Almighty. They know not, they want not, they deſire not what they *Pray* for: They Pray, the *Will of God may be done*; and do Conſtantly their own: For though ſoon ſaid, 'tis a moſt terrible thing to them. They *Ask* for Grace, and *abuſe* that they have; They *Pray* for the Spirit, but reſiſt it in themſelves, and ſcorn it in others; They requeſt the Mercies and Goodneſs of God, and feel no real Want of them: And in this inward Inſenſibility, they are as unable to *Praiſe* God for what they have, as to *Pray* for what they have not. *They ſhall Praiſe the Lord* (ſays *David*) *that ſeek him*: This alſo he reſerves for the *poor* and *needy*, and thoſe that fear God. *Let the* (Spiritually poor *and the* needy *praiſe thy Name: Te* Pſal. 74. 21,22,23

that fear the Lord praise him; all ye the Seed of Jacob, *glorifie him. Jacob* was a *plain Man*, of an *upright Heart*; and they that are so, are his *Seed*: And though (with him) they may be as poor as Worms in their own Eyes, yet they receive power to *Wrestle* with God, *and prevail*, as he did.

§. 8. But without the *Preparation* and Consecrating of this *Power*, no man is fit to come before God; else it were matter of less *Holiness* and Reverence, to *worship* God under the *Gospel*, than it was in the times of the *Law*, when all *Sacrifices* were *sprinkled*, before offer'd, and the *People Consecrated*, that *offer'd* them, before they presented themselves before the Lord. If the touching of a *dead* or *unclean Beast* then made people unfit for *Temple* or *Sacrifice*, yea, Society with the Clean, till first sprinkled and sanctified; can we think so meanly of the *Worship* that is instituted by Christ in Gospel times, as that it should admit of *unprepared* and *unsanctified Offerings?* or allow, that those who either in *Thoughts*, *Words* or *Deeds* do daily touch that which is truly Unclean, can (without coming to the *Blood* of *Jesus*, that *sprinkles the Conscience from dead Works*) acceptably *Worship* the pure God? 'Tis a down-right Contradiction to good Sense; the *Unclean* cannot *Worship* that which is *Holy*, the *Impure* that which is *Perfect*. There is an holy Inter-course and Communion betwixt *Christ* and his *Followers*, but none at all betwixt *Christ* and *Belial*, those that disobey his Commandments, and live not the *Life* of his blessed *Cross* and *Self-denial*.

Numb. 8. & ch. 19. 2 Chr 29 36. & 30 16, 17.

2 Cor. 6. 15, 16.

§. 9. But as *Sin*, so *Formality* cannot *Worship* God, no, though once of his own Ordination.

Which

Which made the Prophet, personating one in a great streight, cry out: *Wherewithal shall I come before the Lord, and bow my self before the High God? Shall I come before him with burnt-Offerings? with Calves of a year old? Will the Lord be pleased with Thousands of Rams, or with ten Thousands of Rivers of Oyl? Shall I give my First-born for my Transgression, the Fruit of my Body, for the Sin of my Soul? He hath shewed thee, O Man, what is good. And what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk Humbly with thy God?* Mic.6.6, 7,8.

David, sensible of this, calls thus also upon God: *O Lord, open thou my Lips, and my Mouth shall shew forth thy Praise*: (He did not dare open his own *Lips*, he knew that could not *praise* God; and why?) *For thou desirest not Sacrifice, else would I give it*; (if my Labour would serve, thou shouldst not want it) *thou delightest not in burnt-offerings. The Sacrifices of God are a broken Spirit, a broken and a contrite Heart. O God, thou wilt not despise*: and why? because this is God's work, the Effect of his *power*; and *His own Works praise him.* To the same purpose doth God himself speak by the Mouth of *Isaiah*, in opposition to the *Formalities* and *Lip-worship* of the degenerate *Jews*: *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Foot-stool, where is the House that ye build to me? and where is the place of my Rest? For all these things hath my Hand made. But to this man will I look, even him that is* **Poor** *and of a* **Contrite Spirit, and Trembleth** *at my Word.* O behold the true *Worshipper!* one of God's *preparing*, circumcised in Heart and Ear, that resists not the Spirit, as those lofty, pro- Psa.5.19 16,17. Isa.66.1, 2,3.

ſelling *Jews* did. Was this ſo then, even in the time of the *Law*, which was the Diſpenſation of *External* and *Shadowy Performances?* and can we now expect Acceptance without the *preparation* of the *Spirit* of the *Lord* in theſe Goſpel times, which are ſo proper to the *Effuſion* of the *Spirit?* By no means. God is what he was, and *none* elſe are his true *Worſhippers*; theſe he tenders as the Apple of his Eye: the reſt do but *mock* him, and he deſpiſes them. Hear what follows to that People; 'tis the State and Portion of *Chriſtendom* at this day: *He that killeth an Ox, is as if he ſlew a Man; he that ſacrificeth a Lamb, as if he cut off a Dogs Neck: he that offereth an Oblation, as if he offered Swines Blood, he that burneth Incenſe, as if he bleſſed an Idol. Yea, they have choſen their own Ways, and their Soul delighteth in their Abominations.* Let none ſay, we offer not theſe kinds of *Oblation*; for that is not the matter; God was not offended [illegible] in the *Offerings*, but *Offerers:* Theſe were [illegible] legal Forms of Sacrifice by God appointed; but they not preſenting them in that Frame of Spirit, and under that right Diſpoſition of Soul that was required, God declares his *Abhorrence*, and that with great Aggravation, and elſewhere by the ſame Prophet forbids them to *Bring any more vain Oblations before* him; *Incenſe* (ſaid God) *is an Abomination to me: Your Sabbaths and calling of Aſſemblies I cannot away with, it is Iniquity, even the Solemn Meeting. And when you ſpread forth your Hands, I will hide mine Eyes from you, when you make many* Prayers, *I will not hear you.* A moſt terrible Renunciation of their *Worſhip*; and why; becauſe their hearts were

Ch. 1. 13, 14, 15, 16 17, 18.

p[illegible]

polluted; they love not the Lord with their whole Hearts, but broke his Law and *Rebelled againſt his Spirit*, and did not that which is right. The *Cauſe* is plain, by the Amendment he requires: *Waſh you* (ſays the Lord) *make you clean, put away the Evil of your Doings from before mine Eyes; Ceaſe to do Evil, learn to do well: Seek Judgment, relieve the Oppreſſed; Judge the Fatherleſs, plead for the Widdow.* Upon theſe terms (and nothing ſhort will ſerve) he bids them *come* to him, and tells them, That though their *Sins be as Scarlet, they ſhall be white as Snow; and though they be as Crimſon, they ſhall be as Wool.*

§. 10. Much of this kind might be cited, to ſhew the Diſpleaſure of God againſt even his own *Forms* of *Worſhip*, when performed without his own *Spirit*, and that neceſſary *Preparation* of the *Heart* in man, that nothing elſe can work or give; which above all other *Penmen* of *Sacred Writ* is moſt frequently and Emphatically recommended to us by the Example of the *Pſalmiſt*, who ever and anon (calling to mind his own great *Slips*, and the *Cauſe* of them, and the way by which he came to be accepted of God, and obtain *ſtrength* and *comfort* from him) remembers himſelf to *wait* upon God. *Lead me in thy Truth and teach me, for thou art the God of my Salvation; on thee do I wait all the day long.* His Soul lookt to God for Salvation, to be delivered from the *Snares* and *Evils* of the *World*. This ſhews an *Inward Exerciſe*, a Spiritual Attendance, that ſtood not in *External Forms*, but Inward, Divine Aid. Pſal. 25. 5. 9.

And truly, *David* had great Encouragement ſo to do, the goodneſs of God invited him to

it, and ſtrengthned him in it. For ſays he, *I waited patiently upon the Lord, and he inclined unto me, and heard my Cry. He brought my Feet out of the Mire and Clay, and ſet them upon a Rock.* That is, the Lord appeared inwardly to conſolate *David*'s Soul that waited for his Help, and to deliver it from the *Temptations* and *Afflictions* that were ready to overwhelm it, and gave him Security and Peace. Therefore he ſays, the Lord had *Eſtabliſht his going*; that is, fixt his Mind in Righteouſneſs. Before, every ſtep he took bemired him, and he was ſcarcely able to go without *falling*: *Temptations* on all hands; but he waited patiently upon God, his Mind retired watchful and intent to his Law and Spirit, and he felt the Lord to incline to him. His needy and ſenſible Cry entred Heaven, and prevail'd, then came *Reſcue* and *Deliverance* to *David* (in God's time, not *David*'s) *Strength* to go through his Exerciſes, and ſurmount all his *Troubles*. For which he tells us, a *New Song* was put into his Mouth, even *Praiſe*, ſays he, to our God.

Pſal. 40. 1,2,3.

Another time we have him Crying thus: *As the Hart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God. My Soul thirſteth for God, for the living God; when ſhall I come and appear before him?* This goes beyond *Formality*, and can be tied to no Leſſon. But we may by this ſee, that *Worſhip* is an *Inward Work*, that the Soul muſt be touch't and raiſed in its *heavenly Deſires* by the heavenly Spirit, and that the true *Worſhip* is in God's Preſence. When ſhall I come and appear? not in the *Temple*, nor with outward *Sacrifices*, but before God in his Preſence. So that the Souls of true

Pſal 42. 1,2.

Wor-

Worshippers see God, make their Appearance before him; and this they Wait, they Pant, they Thirst for. O! how is the better part of Christendom degenerated from *David's* Example! No wonder therefore that this good man tells us; *Truly my Soul* waiteth *upon God:* and that he gives it in Charge to his Soul so to do; *O my Soul,* Wait *thou upon God, for my Expectation is from him.* As if he had said, "None else "can prepare my Heart, or supply my wants; "so that my Expectation is not from my own "voluntary Performances, or the Bodily wor-"ship I can give him; they are of no value: "They can neither Help me nor Please Him. "But I wait upon him for Strength and Power "to present my self before him, as may be most "pleasing to him: for he that prepares the Sa-"crifice, will certainly accept it. Wherefore in two Verses he repeats it thrice: *I wait for the Lord*——*My Soul doth wait*——*My Soul waiteth for the Lord more than they that watch for the Morning.* Yea, so intently, and with that unweariedness of Soul, that he says in one place, *My Eyes fail, while I wait for my God.* He was not contented with so many Prayers, such a set Worship, or limited Repetition, no; he leaves not till he finds the Lord, that is, the *Comforts of his Presence,* that brings the answer of Love and Peace to his Soul. Nor was this his Practice only as a Man more than ordinarily Inspired; for he speaks of it as the way of Worship then amongst the true People of God, the *Spiritual Israel,* and Circumcision in Heart of that day. *Behold* (says he) *as the Eyes of Servants look to the hand of their Masters, and as the Eyes of a Maiden unto the hand of her* Psal. 130. 5, 6. Psal. 123.

Mistris, so our Eyes Wait *upon the Lord our God, until he have Mercy upon us:* In another
Ps. 33. 20 place, *Our Soul* Waiteth *for the Lord, he is our*
Ps. 52. 9. *Help and our Shield. I will* Wait *upon thy Name, for it is good before thy Saints.* It was in request with the truly Godly of that day, and the way they came to enjoy God, and *worship* him acceptably. And from his own Experience of the benefit of *waiting* upon God, and the Saints Practice of those times, he recommends it to
Ps. 27. 14 others: *Wait upon the Lord; be of good courage, and he shall strengthen thy Heart: Wait, I say, upon the Lord;* that is, Wait in Faith and Patience, and he will come to save thee. Again, *Rest in the Lord, and wait patiently for him:* That is, Cast thy self upon him; be contented, and wait for him to help thee in thy wants; thou canst not think how near he is to help those that wait for him: O try, and have Faith! Yet again, he bids us, *Wait upon the Lord, and keep his way.* Behold the Reason so few profit; they are out of his way, and such can never wait rightly upon him. Great reason had *David* for what he said, that had with so much comfort and advantage met the Lord in his *blessed way.*

Isa. 26. 8. §. 11. The Prophet *Isaiah* tells us, *That though the Chastizements of the Lord were sore upon the People for their Back-slidings, yet in the way of his Judgments* (in the way of his Rebuke and Displeasure) *they* waited *for him, and the* Desire *of their soul* (that's the great Point) *was to his Name, and the remembrance of him.* They were contented to be chid and chastized, for they have sinned, and the knowledge of him so was very desirable to them. But what! did he

he not come at last, and that in Mercy too? Yes, he did, and they knew him when he came (a Doctrine the brutish World knows not) *This is our God, we have waited for him, and he will save us:* Here was *waiting in Faith* that prevails. All Worship, not in Faith, is fruitless to the Worshipper, as well as displeasing to God: And this Faith is the Gift of God, and the nature of it is to purifie the Heart, and give such as truly believe, Victory over the World. Well! but they go on: *We have waited for him, we will be glad and rejoyce in his salvation.* The Prophet adds, *Blessed are all they that wait upon God:* And why? *For they that wait upon the Lord shall renew their strength, they shall never faint, never be weary.* The Encouragement is great! O hear him once more: *For since the beginning of the World men have not heard, nor perceived by the Ear, neither hath the Eye seen* (O God! besides thee) *what he hath prepared for him that* waiteth *for him.* Behold the *Inward Life* and *Joy* of the Righteous, the true VVorshippers; those whose Spirits bowed to the appearance of God's Spirit in them, leaving and forsaking all it appeared against, and embracing whatever it led them to. In *Jeremiah's* time the true VVorshippers also waited upon God: and he assures us, That *the Lord is good to them that wait for him, to the soul that seeketh him.* Hence it is, that the Prophet *Hosea* exhorts the Church then, To turn and wait upon God. *Therefore turn thou to thy God; keep Mercy and Judgment, and wait on thy God continually.* And *Micah* is very zealous and resolute in this good Exercise: *I will look unto the Lord, I will wait for the God of my salvation:*

Ch. 25. 9.
Ch. 30. 18
Ch. 40. 31
Ch. 64. 4.
Jer. 14. 22.
Lamen. 3 25.
Hos. 12. 6
Mic. 7. 7.

my

my God will hear me. Thus did the Children of the Spirit, that thirſted after an inward Senſe of him. The wicked cannot ſay ſo, nor they that *Pray*, unleſs they *wait*. 'Tis charged upon *Iſrael* in the Wilderneſs, as the cauſe of their Diſobedience and Ingratitude to God; *They waited not for his Counſels.* We may be ſure it is our Duty, and expected from us? for God requires it in *Zephaniah*: *Therefore* wait *upon me, ſaith the Lord, until the day that I ariſe, &c.* O that all who profeſs the Name of God, would ſo wait, and not ariſe to Worſhip without him, and they ſhould feel his ſtirrings and ariſings in them, to Help, and Prepare, and Sanctifie them. Chriſt expreſſly charg'd his Diſciples; *They ſhould not ſtir from* Jeruſalem, *but* wait *till they had received the Promiſe of the Father, the Baptiſm of the holy Ghoſt*, in order to their Preparation for the Preaching of the glorious Goſpel of Chriſt to the World. And though that were an extraordinary Effuſion for an extraordinary Work, yet the Degree does not change the Kind. On the contrary, if ſo much *waiting* and *preparation* by the *ſpirit* was requiſite to fit them to *preach* to *Man*, ſome at leaſt may be needful to fit us to ſpeak to God.

Pſal. 106. 13.

Acts 1. 4.

§. 12. I will cloſe this great Scripture-Doctrine of *Waiting*, with that Paſſage in *John* about the *Pool* of *Bethesda*: *There is at* Jeruſalem, *by the Sheep-Market, a Pool, which is called in the* Hebrew *Tongue*, Bethesda, *having five Porches; in theſe lay a great Multitude of Impotent Folks, of Blind, Halt and Withered, waiting for the moving of the water. For an Angel went down at a certain ſeaſon into the Pool, and trou-*

Joh. 5. 2, 3, 4.

troubled the water: whosoever then first after the troubling of the water stept in, was made whole of whatsoever Disease he had. ——A most exact Representation of what is intended by all that has been said upon the subject of *waiting*. For as there was then an *Outward* and *Legal*, so there is now a *Gospel* and *spiritual Jerusalem*, the *Church of God*, consisting of the *Faithful*. The Pool in that old *Jerusalem*, in some sort represented that Fountain, which is now set open in this *new Jerusalem*. That *Pool* was for those that were under Infirmities of *Body*; this *Fountain* for all that are Impotent in *Soul*. There was an Angel then, that moved the *water* to render it Beneficial; it is God's Angel now, the *great Angel of his Presence*, that blesseth this *Fountain* with success. They that then went in before, and did not watch the *Angel*, and take advantage of his Motion, found no benefit of their *stepping in*: Those that now *wait* not the *Moving* of God's Angel, but by the Devotion of their own forming and timing, rush before God, as the Horse into the Battle, and hope for Success, miscarry even in their Expectation. Therefore as then they *waited* with all patience and intention upon the *Angel's Motion*, that wanted and desired to be cured; so do the true *worshippers* of God now, that *need and pray for his Presence*, which is the life of their Souls, as the Sun is to the Plants of the Field. They have often tried the Unprofitableness of their own Work, and are now come to the Sabbath indeed: They dare not put up a Device of their own, or offer an unsanctified Request, much less obtrude *bodily worship*, where the Soul is really insensible or un-

unprepared by the Lord. In the Light of Jesus they ever wait to be prepared, recluse from all Thoughts that cause the least Distraction or Discomposure in the Mind, till they see the *Angel move*, till their Beloved please to wake; nor dare they call him before his time: And they fear to make a Devotion in his absence; for they know it is not only unprofitable, but reproveable? *Who has required this at your hands? He that believes makes not haste.* They that worship with their own, can only do as the *Israelites*, turn their Ear-Rings into a *Molten Image* and be curst for their pains: Nor fared they better, *that gathered sticks of Old,* Is. 50. 11. *and kindled a Fire, and compass'd themselves about the sparks that they had kindled*; for God told them, *They should lie down in Sorrow.* It should not only be of no advantage, and do them no good, but incur a Judgment from him: Sorrow and Anguish of Soul should be their Portion. Alas! *Flesh and Blood would fain pray, though it cannot wait; and be a Saint, though it can't abide to do or suffer the* will *of God: with the Tongue it blesses God, and with the Tongue it curses men, made in his similitude:* It calls Jesus *Lord*, but *not by the holy Ghost*; and often names the Name of Jesus, yea, and bows the Knee to it too, but never yet *departed from Iniquity*: This is abominable to God.

§. 13. In short; there are three things so necessary to Worshipping of God aright, and which put its performance beyond man's Power, that there seems little more needed than the naming of them. The First is, *The Sanctification of the worshipper.* Secondly, *The Consecration of the Offering*; which has been spoken to be-

before somewhat largely. Thirdly, *What to pray for*; which no man knows, that Prays not by the Aid of Gods Spirit: and therefore, without that Spirit no man can truly Pray. This the Apostle puts beyond dispute; *We know not* (says he) *what we should Pray for as we ought, but the Spirit helpeth our Infirmities.* Rom. 8. 26. Men unacquainted with the Work and Power of the holy Spirit, are ignorant of the Mind of God; and those certainly can never please him with their Prayers. It is not enough to know we want; but we should learn, whether it be not sent us as a Blessing: Disappointments to the Proud, Losses to the Covetous, and to the negligent, Stripes; to remove these, were to secure the Destruction, not help the Salvation of the Soul.

The vile World knows nothing, but Carnally, after a Fleshly manner and interpretation; and too many, that would be held enlightened, are apt to call Providences by their wrong Names. For Instance: Afflictions they stile Judgments; and Trials (more precious than their beloved Gold) they call Miseries: On the other hand, they call the Preferments of the World by the name of Honour, and its Wealth, Happiness; when for once that they are so, 'tis much to be feared, they are sent of God an *hundred times* for *Judgments*, at least, Trials upon their Possessors. Therefore what to keep, what to reject, what to want, is a Difficulty God only can resolve the Soul: And since God knows better than we, what we need, he can better tell us, than we can him; which made Christ exhort his Disciples, *To avoid long and repetitious Prayers*, telling

ing

ing them, That *their heavenly Father knew*
Mat. 6. 7, 8. *what they needed, before they askt:* And therefore gave them a Pattern to pray by: not as some fancy, to be a Text for humane Liturgies, which of all Services are most justly noted and taxed for length and repetition; but expresly to reprove and avoid them. But if those wants that are the subject of Prayer, were once agreed upon (though that be a mighty point) yet *How to Pray*, is yet of greater Moment, than to Pray. 'Tis not the Request, but the Frame of the Petitioners Spirit: The **What** may be proper, but the **How** defective. As I said, God needs not to be told of our Wants by us, who must tell them us? Yet he will be told them from us, that both we may seek him, and he may come down to us. But when this is done, *To that man will I look*, says the Lord, *even to him that is Poor, and of a contrite Spirit, and that trembleth at my word*; To the sick Heart, the wounded Soul, the Hungry and Thirsty, the Weary and heavy Laden Ones, such as sincerely want an Helper.

§. 14. Nor is this sufficient to compleat *Gospel Worship*; the third and last Requisite must
1 Tim. 1. 5. Act. 15. 9 Tit. 1. 1. 2 Pet. 1. 1 1 Joh. 5. 4 be had, and that is **Faith**, True Faith, Precious Faith, the Faith of God's Chosen, that *Purifies their Hearts*, that *Overcomes the World, and is the Victory* of the Saints: This is that which animates Prayer, and presses it home, like the Importunate Widdow that would not be denied, to whom Christ (seeming to admire)
Mat. 15. 28. said, *O Woman, great is thy Faith:* This is of highest moment on our part to give our Addresses success with God, and yet not in our Power neither; for it is the *Gift of God*; from

him

him we must have it, and with one Grain of it more Work is done, more Deliverance is wrought, and more Goodness and Mercy received, than by all the Runnings, and Willings, and Toilings of man with his Inventions and bodily Exercises. Which duly weighed, will easily spell out the meaning, that so much *worship* should bring so little profit to the world, as we see it does, *viz.* **True Faith is Lost.** They ask, and receive not; they seek, and find not; they knock, and it is not opened unto them: The Case is plain, their Requests are not mixed with purifying Faith, by which they should prevail; as good *Jacob's* were, when he wrestled with God, and prevail'd. And the truth is, the generality are yet in their Sins, following their hearts Lusts, and living in worldly Pleasures, being Strangers to this precious Faith. It is the reason rendred by the deep Author to the *Hebrews*, of the Unprofitableness of the *Word preached* to some of those days, *Not being* (says he) *mixed with Faith in them that heard it.* Can the Minister then Preach without Faith? No; and much less can any man Pray to purpose without Faith, especially when we are told, *That the Just live by Faith.* For Worship is the Supream Act of Man's Life; and whatever is necessary to inferior Acts, must not be wanting there. Jam. 4. 3. Heb 4. 2.

§. 15. This may moderate the wonder in any, why Christ so often upbraided his Disciples with, *O ye of little Faith!* yet tells us, that one Grain of it, though as little as that of *Mustard*, the least of all Seeds) if true and right, is able to remove Mountains. As if he had said; There is no Temptation so powerful,

ful, that it cannot vanquish, no *want* so great that it cannot supply. Therefore those that are captivated by Temptations, and remain unsupplied in their Spiritual Wants, have not this powerful Faith: That's the true Cause. So necessary was it of old, that Christ did not many mighty works where the People believed not; and though his Power wrought them in other places, Faith open'd the way: That 'tis hard to say, whether that Power by Faith, or Faith by that Power wrought the Cure. Let us call to mind what famous things a little Clay and Spittle, one Touch of the Hem of Christ's Garment, and a few words of his Mouth did by force of Faith in the Patients? *Believe ye, that I am able to open your Eyes? Yea, Lord,* say the *Blind*, and *See*. To the *Ruler*, only *Believe*; he did, and his *dead* Daughter recovered Life. Again, *If thou canst believe? I do believe*, says the Father, *Help my Unbelief:* and the *Evil Spirit* was chased away, and the *Child* recover'd. He said to one, *Go, thy Faith has made thee whole*; and to another, *Thy Faith hath saved thee; thy sins are forgiven thee.* And to encourage his Disciples to believe, that were admiring, how soon his Sentence was executed upon the *fruitless Fig-tree*, he tells them; *Verily, if ye have Faith, and doubt not, ye shall not only do this, which is done to the Fig-tree; but also, if ye shall say unto this Mountain, Be thou removed, and cast into the Sea, it shall be done, and all things whatsoever ye shall ask in Prayer, believing ye shall receive.* This one Passage convicts *Christendom* of gross *Infidelity*; for she *Prays, and receives not.*

Joh 9.6. Luke 8. 47,48. Mar.9. 29,30. Mark 9. 23. Mark 10. 52. Luke 7. 49,50. Mat.21. 20,21,22

§. 16. But may some say, *'Tis impossible to re-*

receive all that a man may ask. 'Tis not impoſſible to receive all that a man, that ſo *believes*, can *ask*: The fruits of *Faith* are not Impoſſible to thoſe that truly *believe* in the God that makes them poſſible. When Jeſus ſaid to the Ruler, *If thou canſt believe*, he adds, *All things are poſſible to him that believeth.* Well; but then will ſome ſay, *It is impoſſible to have ſuch Faith*; For this very *faithleſs* Generation would excuſe their want of *Faith* by making it Impoſſible to have the *Faith* they want. But Chriſt's Anſwer to the *Infidelity* of that Age, will beſt confute the *Diſbelief* of this. *The things that are* Impoſſible *with men, are* Poſſible *with God*; *for all things are* Poſſible *with God.* It will follow then, that it is not *Impoſſible* with God to give that *Faith*, though it is certain, that *without it 'tis Impoſſible to pleaſe God*, for ſo the Author of the *Hebrews* teaches. And if it be elſe Impoſſible to pleaſe God, it muſt be ſo to Pray to God without this precious Faith.

Mat. 19. 26. Luke 18. 27. Mark. 9. 23. Mat. 19. 24, 25, 26 Luke 18. 25, 26, 27 Heb. 11, 6.

§. 17. But ſome may ſay, *What is this Faith that is ſo neceſſary to Worſhip, and that gives it ſuch Acceptance with God, and returns that benefit to men?* I ſay, "It is an holy Reſignation "to God, and Confidence in him, which gives "ſure Evidence to the Soul of the things not "yet ſeen, and a general Senſe and Taſte of "the Subſtance of thoſe things that are hoped "for; that is, the Glory which is to be reveal-"ed hereafter. As this *Faith* is the gift of God, ſo it purifies the Hearts of thoſe that receive it. The Apoſtle *Paul* is witneſs, that it will not dwell, but in a *pure Conſcience*; he therefore in one place couples a *Pure heart*, and *Faith unfeigned* together: In another, *Faith* and a

1 Tim. 3. 9. Ch. 1. 5. 19.

James 2. *good Conſcience. James* joyns *Faith* with *Righ-*
1 Jo. 5. 4. *teouſneſs*, and *John* with *Victory over the World*: *This*, ſays he, *is the Victory which overcometh the World, even your Faith.*

Rom. 4. 12. §. 18. The *Heirs* of this Faith are the true Children of *Abraham* (though the *Uncircumciſion* in the Fleſh) in that they walk in the ſteps of Father *Abraham*, according to the Obedience of *Faith*, which only entitles People to be the Children of *Abraham*. This lives above
John 16. 9, 10. the World, not only in its Sin, but Righteouſneſs; to which nothing comes but *through Death to Self, by the Croſs of Jeſus*, and an intire dependance by him upon God.

Famous are the Exploits of this divine Gift: Time would fail to recount them: All ſacred Story is filled with them. But let it ſuffice, that by it the holy Ancients *endured* all *Trials*, *overcame* all *Enemies*, *prevail'd* with *God*, *renounc'd* his *Truth*, *finiſh'd* their *Teſtimony*, and obtain'd the *Reward* of the *Faithful*, a *Crown of Righteouſneſs*, which is the Eternal Bleſſedneſs of the Juſt.

CHAP. VII.

§. 1. *Of* Pride (*the firſt Capital Luſt*) *its Riſe.* §. 2. *Its Definition and Diſtinction.* §. 3. *That an inordinate deſire of* Knowledge *in* Adam *introduc'd mans Miſery.* §. 4. *He thereby loſt his Integrity.* §. 5. *Who are in* Adam's *ſtate.* §. 6. Knowledge *puffs up.* §. 7. *The evil Effects of the falſe, and the good of the true* Knowledge. §. 8. Cain's *Example a proof in the Caſe.* §. 9. *The* Jews Pride *in pretending*

ing to be wiser than Moses *God's Servant, in setting their Post by Gods Post.* §. 10. *The Effect of which was the* Persecution *of the true Prophets.* §. 11. *The* Divine Knowledge *of Christ brought* Peace on Earth. §. 12. *Of the* blind Guides *the Priests, and the mischief they have done the Son.* §. 13. *The* Fall *of* Christians, *and the* Pride *they have taken in it, hath exceeded the* Jews: *under the profession of their New-moulded* Christianity *they have murdered the Witness of the Lord Jesus.* §. 14. *The Angels sung* Peace on Earth *at the birth of the Lord of Meekness and Humility; but the* Pride *of the Pharisees withstood and calumniated him.* §. 15. *As* Adam *and the* Jews *lost themselves by their Ambition, so the* Christians *losing the fear of God, grew* Creed *and* Worship-makers *with this Injunction,* Conform *or* Burn. §. 16. *The evil Effects of* Christendom *(so called.)* §. 17. *The way of* Recovery *out of such miserable Defection.*

§. 1. HAving thus discharg'd my Conscience against that part of *Unlawful Self*, that fain would be a Christian, a Believer, a Saint, whilst a plain Stranger to the Cross of Christ, and the holy Exercises of it; and in that briefly discovered, what is false from what is *true worship*, and the use and business of the holy Cross, therein to render its performance pleasing to Almighty God; I shall now (the same Lord assisting me) more largely prosecute that *other part of Unlawful Self*, which fills the Study, Care and Conversation of the World, presented to us in these three Capital Lusts, to wit, 1. Pride, 2. Avarice, and 3. Luxury.

From whence all other Mischiefs daily flow as Streams from their proper Fountains: The mortifying of which makes up the other, and indeed a very great part of the Work of the true Cross; and though last in place, yet first in Experience and Duty; Which done, it Introduces in the room of those evil Habits the blessed Effects of that so much needed Reformation, (to wit) *Mortification*, *Humility*, *Temperance*, *Love*, *Patience* and *heavenly Mindedness*, with all other Graces of the Spirit, becoming the Followers of the Perfect Jesus, that most heavenly Man.

The care and love of all Mankind are either directed to God or themselves. Those that love God above all, are ever humbling SELF to his Commands, and only love Self in subserviency to him that is Lord of all. But those that are declin'd from that *love to God*, are *lovers of themselves* more than God: For supream Love must center in one of these two. To that inordinate *Self-Love* the Apostle rightly joyns *proud* and *high-minded*. For no sooner had the Angels declin'd their *Love*, Duty and Reverence to God, than they inordinately loved and valued themselves; which made them exceed their station, and aspire above the order of their Creation. This was their Pride, and this sad Defection their dismal Fall; who are reserv'd in Chains of Darkness unto the Judgment of the great day of God.

§. 2. Pride, that pernicious Evil, which begins this Chapter, did also begin the misery of Mankind; a most mischievous Quality, and commonly known by its motions and sad effects that every unmortified Breast carries its *desire*

tion in it. However, I will ſay in ſhort, *That Pride is an Exceſs of ſelf-love, joyn'd with an undervalue of others, and a deſire of Dominion over them* (the moſt troubleſom thing in the World.) Where are four things, by which it hath made it ſelf beſt known to mankind, the conſequences of which have brought an *equal miſery* to its *Evil*. The firſt is, *An inordinate purſuit of Knowledge*. The ſecond, *An ambitious craving and ſeeking after power*. The third, *An extream deſire of perſonal reſpect and Deference*. The laſt Exceſs is that of *worldly Furniture and Ornaments*. To the juſt and true Witneſs of the Eternal God plac'd in the Souls of all people I appeal, as to the Truth of theſe things.

§. 3. To the Firſt; 'Tis plain, that an *inordinate deſire of Knowledge* introduc'd Man's miſery, and brought an *Univerſal Lapſe* from the Glory of his *Primitive Eſtate*. *Adam* would needs be wiſer than God had made him: It did not ſerve his turn to know his Creator, and give him that holy Homage, the Innocency he was created in, naturally excited him to; nor to have an *Underſtanding above all the Beaſts of the Field, the Fowls of the Air*, and *the Fiſh of the Sea*, joyned with a Power to Rule over all the viſible Creation of God; but he muſt be *as wiſe as God* too. This unwarrantable ſearch, and as fooliſh, as unjuſt *Ambition*, made him unworthy of the Bleſſings he received from God: This drives him out of Paradiſe; and inſtead of being Lord of the whole World, *Adam* becomes the wretched Vagabond of the Earth.

Gen. 2. 19, 20. Ch. 3. 5. Ch. 24.

§. 4. Strange! that inſtead of being as *Gods*, they ſhould fall below the very Beaſts, in com-

parison of whom, even God had made them as Gods! The lamentable consequence of this great Defection, has been an exchange of Innocency for Guilt, and a Paradise for a Wilderness. But which is yet much worse, in this State *Adam* and *Eve* had got another God than the only true and living God: And he that had enticed them to all this mischief, furnished them with a *vain knowledge* and *pernicious wisdom*, the skill of *Lyes* and *Equivocations*, *Shifts*, *Evasions* and *Excuses*: They had lost their plainness and sincerity; and from an *upright heart*, the Image in which God had made man, he became a *crooked*, *twining*, *twisting Serpent*, the Image of that unrighteous Spirit, to whose temptations he yielded up with his Obedience his *Paradysical Happiness*.

§. 5. Nor is this limited to *Adam*; for all who have *fallen short of the Glory of God*, are the right-born Sons of his *Disobedience*. They, like him, have eaten of what they have been forbidden; they have *committed the things they ought not to do, and left undone what they ought to do*. They have sinned against that *Divine Light* of *knowledge* which *God* has given them; they have grieved his Spirit: and that dismal Sentence has been executed; *In the day that thou eatest thereof, thou shalt dye*. That is, when thou dost the thing which thou oughtest not to do, thou shalt no more live in my favour, and enjoy the comforts of the Peace of my Spirit; which is a dying to all those innocent and holy Desires and Affections, which *God* created man with; and he becomes as one cold and benummed, insensible of the Love of *God*, of his holy Spirit, Power and Wisdom, of the Light and

Rom. 7.

Joy

Joy of his Countenance, and the Evidence of a *good Conſcience*, and the co-witneſſing and Approbation of *God's* holy Spirit.

§. 6. So that fallen *Adam's knowledge* of *God* ſtood no more in the daily experience of the *love* and *work of God* in his Soul, but in a Notion of what he once did know and experience; which being not the true and living Wiſdom that is from above, (but a meer Picture) it preſerves not man in purity, but *puffs up, makes people proud, high-minded and impatient of contradiction.* This was the ſtate the *Apoſtate Jews* before Chriſt came; and has been the Condition of *Apoſtate Chriſtians* ever ſince he came; their Religion ſtanding (excepting ſome bodily Performances) either *in what they once knew* of the work of God in themſelves, and which they revolted from; or in an *Hiſtorical Belief*, and an imaginary conception and paraphraſe upon the Experiences and Prophecies of ſuch holy Men and Women of God, as in all Ages have deſerved the Stile and Character of his true Children.

§. 7. As ſuch a *knowledge of God* cannot be true, ſo by experience we find, that it ever brings forth the quite contrary fruits to the *true Wiſdom.* For that is firſt *pure*, then *peaceable*, then *gentle* and *eaſie to be intreated*; ſo the knowledge of degenerated and unmortified men is firſt impure; for it came by the commiſſion of evil, and is held in an evil and impure Conſcience and Heart that diſobey God's Law, and that daily *Do thoſe things which they ought not to do*, and for which they ſtand condemned before Gods Judgment Seat in the Souls of men; the Light of whoſe Preſence ſearches out the moſt hidden James 3. 17.

things of *darkneſs*, the moſt ſecret *thoughts* and conceal'd inclinations of ungodly men. This is that *Science* (falſly ſo called) and as it is *impure*, ſo 'tis *unpeaceable*, *croſs*, and *hard to be intreated*; *froward*, *perverſe* and *perſecuting*; jealous that any ſhould be better than they, hating and abuſing thoſe that are.

§. 8. 'Twas this *Pride* made *Cain* a *murtherer*; 'tis a ſpiteful quality, full of envy and revenge. Gen. 5. *What! was not his Religion and Worſhip as good as his Brothers; he had all the exterior parts of Worſhip; he offered as well as* Abel? The *Offering* of it ſelf might be as good; but it ſeems the Heart that offered it, was not: So long ago did God regard the *interior Worſhip* of the *Soul*. Well! what was the conſequence of this difference? *Cain*'s Pride ſtomackt it, could not bear to be out-done by his Brother: He grew *wrathful*, and reſolv'd to vindicate his *Offering*, by revenging the refuſal of it upon his *Brothers Life*; and without any regard to *natural Affection*, or the low and early condition of mankind, *he barbarouſly dyed his Hands in his Brothers Blood*.

§. 9. The Religion of the Apoſtatized *Jews* did no better; for they having loſt the inward Life, *Power* and *Spirit* of the Law, they were *Pufft up with that Knowledge* they had; and their pretences to *Abraham*, *Moſes*, and the Promiſes of God ſerved only to blow them up into an unſufferable Pride, Arrogancy and Cruelty. For they could not bear true Viſion when it came to viſit them, and entertain'd the *meſſengers* of their *Peace*, as if they had been *Wolves* and *Tygers*.

§. 10. Yet 'tis remarkable, the *falſe Prophets*, the great *Engineers* againſt the true Ones, were ever

ever ſure to proſecute them as *Falſe*; and by their Intereſt with earthly Princes, or the poor ſeduced *multitude*, made them the *Inſtruments* of their *Malice*. Thus 'twas that one holy *Prophet* was *torn aſunder*, another *Ston'd to Death*, &c. ſo proud and obſtinate is *falſe knowledge*, and the aſpirers after it! Which made holy *Stephen* cry out, *O ye ſtiff-necked and uncircumciſed in Heart and Ear! ye reſiſt the holy Ghoſt, as did your Fathers, ſo do ye.* Acts 7. 51.

§. 11. The *true knowledge* came with the Joy of Angels, ſinging, *Peace to the earth, and good will towards men:* The *falſe knowledge* entertain'd the meſſage with *Calumnies*; *Chriſt* muſt needs be an Impoſtor, and that muſt prove him ſo, to wit, *Miracles*, which was that which prov'd the contrary. They ſtoned him, and frequently ſought to kill him; which at laſt they accompliſht. But what was their motive to it? Why, he cried out againſt their *hypocriſie*, their *broad Philacteries*; the *honour* they *ſought of men:* To be ſhort, they give the reaſon in theſe words; *If we take not ſome courſe with him, the people will follow him:* That is, he will take away our Credit with the People; they will adhere to him and deſert us: and ſo we ſhall loſe our *Power* and *Reputation* with the multitude. Luke 2. 14. Mat. 23.

§. 12. And the truth is, he came to Level their honour, to overthrow their *Rabbiſhips*, and by his Grace to bring the people to that *inward knowledge* of God, which they by Tranſgreſſion were departed from; that ſo they might ſee the *deceitfulneſs* of their *blind guides*, who by their vain *Traditions* had made void the Righteouſneſs of the Law; and who were ſo far from being

being the true Doctors and lively Expounders of it, that in reality they were the Children of the *Devil*, who was a proud *Lyar* and cruel *Murtherer* from the beginning.

§. 13. Their *Pride* in false *knowledge*, having made them uncapable of receiving the simplicity of the Gospel; Christ *thanks his Father, that he had hid the Mysteries of it from the wise and prudent, and revealed it to Babes.* It was this false *Wisdom* swell'd the minds of the *Athenians* to that degree, that they despised the preaching of the Apostle *Paul* as a *vain and foolish thing*: But that Apostle, who of all the rest had an Education in the *learning* of those times, bitterly reflects on that *Wisdom* so much valued by *Jews* and *Greeks*; *Where* (says he) *is*
1 Cor. 1. 20, 29. *the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolishness the Wisdom of this World?* (And he gives a good reason for it) *That no Flesh should glory in his presence.* Which is to say, That God will *stain the Pride of man* in false *knowledge*; he should have nothing on this occasion to be proud of: It should be owing only to the Revelation to the *Spirit* of *God*. The Apostle goes
Ib. v. 21. further, and affirms, *That the world by Wisdom knew not God.* That is, it was so far from an help, that it was an hindrance to the true knowledge of God. And in his first Epistle to his beloved *Timothy*, he concludes thus: *O* Timo-
1 Tim. 6. 20. thy! *keep that which is committed to thy Trust, avoiding prophane and vain bablings, and oppositions of Science* (falsly so called.) This was the sense of Apostolical times, when the Divine Grace gave the true *knowledge* of God, and was the guide of *Christians*.

§. 14.

§. 14. Well! But what has been the ſucceſs of thoſe Ages that followed the Apoſtolical? any whit better than that of the *Jewiſh* times? Not one jot: They have exceeded them, as with their pretences to greater knowledge, ſo in their degeneracy from the true *Chriſtian Life*. For though they had a more excellent pattern than the *Jews* (to whom he ſpoke by *Moſes* his Servant) he ſpeaking to the Chriſtians by his *beloved Son, the expreſs Image of his own Subſtance*, the perfection of all Meekneſs and Humility. And though they ſeemed addicted to nothing more than an Adoration of his Name, and a Veneration to the memory of his bleſſed Diſciples and Apoſtles; yet ſo great was their Defection from the inward power and life of Chriſtianity in the Soul, that their reſpect was little more than Formal and Ceremonious. For notwithſtanding they, like the *Jews*, were mighty zealous in *garniſhing their Sepulchres*, and curious in Carving of their Images, not only keeping with any pretence what might be the Relicks of their Perſons; but recommending a thouſand things as Relicks, which are purely Fabulous, and very often ridiculous; and to be ſure, altogether *unchriſtian*: Yet about the great and weighty things of the Chriſtian Law, as Love, *Meekneſs* and *Self-denial*, they degenerated, and grew *high-minded, proud boaſters, without natural Affection, curious* and *controverſial, ever perplexing the Church with doubtful and dubious queſtions, filling the people with Diſputations, Strife* and *Wrangling, drawing them into parties*, till at laſt they fell to Blood. As if they had been the worſe for being once Chriſtians.

O!

O the miserable State of these pretended *Christians*, that instead of Christ's and his Apostles Doctrine of *loving Enemies, and blessing them that curse them*, they should teach the People under the Notion of Christian Zeal, most inhumanly to butcher one another; and instead of suffering their own Blood to be shed for the Testimony of Jesus, they should shed the blood of the Witnesses of Jesus for Hereticks. Thus that subtle Serpent or Crafty Evil Spirit, that tempted *Adam* out of his Innocency, and the *Jews* from the Law of God, has beguil'd the Christians by Lying Vanities to depart from the Christian Law of Holiness, and so they are become Slaves to him; for *he rules in the hearts of all the Children of Disobedience.*

§. 15. And it is observable, that as Pride (which is ever followed by Superstition and Obstinacy) put *Adam* upon seeking an higher Station than God placed him in; and as the *Jews* out of the same Pride, to out-do their Pattern given them of God by *Moses* upon the Mount, *set their Post by God's Post, and taught for Doctrines their own Traditions*, in so much that those that refused Conformity to them, ran the hazard of *Crucifie, Crucifie*: So the nominal Christians from the same sin of Pride, as if Christianity had been defectively delivered to us by Christ and his Apostles) with great Superstition and Arrogance have introduced, instead of a Spiritual Worship and Discipline, that which is evidently Ceremonious and Worldly, with such Innovations and Traditions of men, as are the fruit of the Wisdom that is from below: Witness their numerous and perplext *Councils* and *Creeds*, Conform or Burn, at the end of them.

Ezek. 43. 8.

§. 16.

§. 16. And as this unwarrantable Pride set them first at work to pervert the Spirituality of the Christian *Cult*, making it rather to resemble the Shadowy Religion of the *Jews*, and the Gawdy Worship of the *Ægyptians*, than the great Plainness and Simplicity of the Christian Institution, which is neither to resemble that of the Mountain, nor the other of *Jerusalem*: So has the same Pride and Arrogancy spur'd them on by all imaginable Cruelties to maintain this great *Diana* of theirs. No meek Supplications, nor humble Remonstrances of those that kept close to Primitive Purity in Worship and Doctrine, could prevail with these Nominal Christians to dispense with the Impositions of their Un-Apostolical Traditions. But as the Ministers and Bishops of these degenerate Christians left their painful Visitation and Care over Christ's Flock, and grew Ambitious, Covetous and Luxurious, resembling rather Worldly Potentates, than the humble-spirited and mortified Followers of the blessed Jesus; so almost every History tells us, with what Pride and Cruelty, Blood and Butchery (and that with unusual and exquisit Tortures) they have persecuted the holy Members of Christ of the World; and that upon such *Anathema's*, that as far as they could, they have disappointed them of the Blessings of Heaven too. These true Christians call *Martyrs*; but the *Clergy* (like the persecuting *Jews*) have stil'd them *Blasphemers* and *Hereticks*: In which they have fulfilled the Prophecy of our Lord Jesus Christ, who did not say, that they should think, they do the Gods good service to kill the Christians, his dear Followers (which might refer to the Persecutions of the Idolatrous *Gentiles*;

Joh. 16. 2 *Gentiles*;) but *that they should think they do* God *good Service to kill them.* Which shews, that they should be such as professedly own'd the true *God*, as the *Apostate Christians* have all along pretended to do. So that they must be those *Wolves* that the Apostle foretold, *should arise out of themselves, and worry the Flock* of Christ, Acts 20. 29. after the great Falling-away should commence, that was foretold by him, and made necessary in order to the *proving of the Faithful, and the Revelation of the great Mystery of Iniquity.*

I shall conclude this Head with this Assertion. That it is too undeniable a Truth, when the Clergy has been most in Power and Authority, and has had the greatest influence upon Princes and States, there has been most *Confusions, Wrangles, Bloodshed, Sequestrations, Imprisonments* and *Exiles:* To the justifying of which, I call the Testimony of the Records of all times. How it is in our own Age, I leave to the experience of the Living; yet there is one Demonstration that can hardly fail us, The People are not *Converted*, but *Debauched*, to a Degree, that time will not allow us an Example. The Worship of Christendom is Visible, Ceremonious and Gawdy; the Clergy Ambitious of worldly Preferments, under the pretence of *Spiritual Promotions*, making the earthly *Revenues* of Church-men much the reason of their Function, being almost ever sure to leave the present smaller Incumbance, to solicite and obtain *Benefices of larger Title and Income.* So that with their Pride and Avarice (which good old *Peter* foresaw would be their *Snares*) they have drawn after them *Ignorance, Misery* and *Irreligion* upon Christendom.

§. 17

§. 17. The *Way* of *Recovery* from this miserable Defection, is to come to *Saving Knowledge*, that is, *An Experience of the divine work in the Soul*; To obtain which, be diligent to obey the Grace that appears in thy own Soul (O man) *that brings Salvation*, it turns thee out of the *broad Way* into the *narrow Way*: And thus thou will arrive at a *Knowledge* of *God* and *Christ*, that brings *Eternal Life* to the Soul; a well-grounded *Assurance* from what a man *feels and knows within himself*: Such shall not be moved with evil Tidings. Tit. 2. 11. 12.

CHAP. VIII.

§. 1. Pride *craves Power as well as Knowledge.* §. 2. *The case of* Korah, *&c. a Proof.* §. 3. Absalom's Ambition *confirms it.* §. 4. Nebuchadnezzar *does the like.* §. 5. *The History of* Pisistrates, Alexander, Cæsar, *&c. shew the same things.* §. 6. *The* Turks *are a lively Proof, who have shed much Blood to gratify* Pride *for* Power. §. 7. *The last twelve years in* Christendom *exceed in proof of this.* §. 8. Ambition *rests not in Courts, it finds room in private Breasts too, and spoils Families and Societies.* §. 9. *Their Peace is great, that limit their Desires by God's* Grace, *and who having Power, use it to the* good *of* others.

§. 1. BUt let us see the next most Common, Eminent and Mischievous *Effect* of this Evil. *Pride* does extreamly crave *Power*, than which, not one thing has proved more Troublesome and destructive to Mankind. I need

need not labour my ſelf much in Evidence of this, ſince moſt of the Wars of Nations, Depopulation of Kingdoms, Ruin of Cities, with the Slavery and Miſery that have follow'd, both our own Experience and Unqueſtionable Hiſtories acquaint us to have been the Effect of Ambition, which is the Luſt of *Pride* after *Power*.

§. 2. How ſpecious ſoever might be the pretences of *Korah*, *Dathan* and *Abiram* againſt
Num. 16. *Moſes*, 'twas their Emulation of his mighty Power in the Camp of *Iſrael*, that put them upon Conſpiracies and Mutinies. They long'd for his Authority, and their not having it, was his Crime; for they had a mind to be the *Heads* and *Leaders* of the People: The Effect of which was a remarkable Deſtruction to themſelves, and all their unhappy Accomplices.

2 Sam. 15 §. 3. *Abſalom* too was for the *Peoples Rights* againſt the *Tyranny* of his Father and his King; at leaſt, with this pretence he palliated his Ambition: But his *Rebellion* ſhewed, he was Impatient for *Power*, and that he reſolved to Sacrifice his Duty as a Son and Subject to the Importunities of his *Reſtleſs Pride*, which brought a *Miſerable Death* to himſelf, and an Extraordinary *Slaughter* upon his Army.

§. 4. *Nebuchadnezzar* is a lively Inſtance of the Exceſſive Luſt of Pride for Power: His Succeſſes and Empire were too Heady; ſo much too ſtrong for his Underſtanding, that he forgot he did not make himſelf, or that his Power had a Superiour: He makes an Image, all muſt
Dan. 3. *Bow to it, or be Burnt.* And when *Shadrach*, *Meſhach* and *Abednego* refuſed to comply; *Who* (ſays he) *is that God, that ſhall deliver you out of my Hands?* And notwithſtanding the *Convictions*

vitions he had upon him at the constancy of those excellent men, *Daniel's Interpretation* of his Dreams, it was not long before the Pride of his Power had fill'd his Heart, and then his mouth with this haughty question, *Is not this great* Babylon *that I have built for the House of the Kingdom, by the might of my Power, and for the honour of my Majesty?* But we are told, that while the words were in his mouth, *A Voice from Heaven rebuk'd the Pride of his Spirit, and he was driven from the Society of men, to graze among the Beasts of the Field.* Ch. 4. 30.

§. 5. If we look into the Histories of the World, we shall find many Instances to prove the mischief of this lust of Pride for Power. I will mention a few of them for their sakes who have either not read or consider'd them.

Solon made *Athens* free by his excellent constitution of Laws: But the Ambition of *Pisistrates* began the ruine of it before his Eyes. *Alexander* not contented with his own Kingdom, invades others, and filled with spoil and slaughter those Countries he subdued: And it was not ill said of one, who, when *Alexander* accused him of *Piracy*, told him to his face, *That* Alexander *was the greatest Pirate of the World.* It was the same Ambition that made *Cæsar* turn Traytor to his Masters, and with their own Army, (put into his hands for their Service) subdue them to his Yoke, and usurp the Government, which ended in the Expulsion of Freedom and Virtue together. For goodness quickly grew to be Faction in *Rome*; and that *Sobriety* and *Wisdom* which ever rendred her *Senators venerable*, became dangerous to their safety; insomuch that his Successors hardly

left one they did not kill or banish; unless such as turn'd to be the Flatterers of their unjust Acquisition, and the Imitators of their Debaucht Manners.

§. 6. The *Turks* are a great Proof to the point in hand, who to extend their Dominion, have been the cause of shedding much Blood, and laying many stately Countries Waste; yet they are to be out-done by Apostate Christians; whose Practice is therefore more condemnable, because they have been better taught: They have had a Master of another Doctrine and Example. 'Tis true, they call him Lord still, but they let their Ambition reign: They love Power more than one another; and to get it, *kill one another*; though charged by him, *not to strive, but to serve one another.* And which adds to the Tragedy; all *natural affection* is sacrificed to the fury of this Lust; and therefore are Stories stain'd so often with the Murder of Parents, Children, Uncles, Nephews, Masters, *&c.*

§. 7. If we look abroad into remoter parts of the world, we shall rarely hear of War, but in Christendom of Peace. A very trifle is too often made a ground of quarrel here; nor can any League be so Sacred or Inviolable, that Arts shall not be used to evade and dissolve it to increase Dominion: No matter who, nor how many are slain, made Widdows and Orphans, or lose their Estates and Livelihoods! What Countries are ruined! What Towns and Cities spoil'd, if by all these things the Ambitious can but arrive at their ends! To go no further back than sixty years, that little Period of time will furnish us with many Wars begun upon

upon ill grounds, and ended in great desolation. Nay, the last twelve years of our own time make as pregnant a demonstration as we can furnish our selves with from the Records of any Age. 'Tis too tedious, nor is it my business to be particular: It has been often well observed by others, and is almost known to all (*I mean the* French, German, English *and* Dutch *Wars.*)

§. 8. But Ambition does not only dwell in Courts and Senates; it is too natural to every *private breast* to strain for Power. We daily see how much men labour their utmost Wit and Interest to be Great, to get higher places, or greater Titles than they have, that they may look bigger, and be more acknowledged; take place of their former Equals, and so Equal those that were once their Superiors: Compel Friends, and be reveng'd on Enemies. This makes Christianity so little lov'd of worldly men; *Its Kingdom is not of this World:* And though they may speak it fair, it is the world they love. That without Uncharity we may truly say, *People profess Christianity, but they follow the World:* They are not for *seeking the Kingdom of Heaven first, and the Righteousness thereof,* and to trust God with the rest; But for *securing to themselves the Wealth and Glory of this World,* and adjourning the care of Salvation to a sick-bed, and the extream moments of Life, if yet they believe a Life to come.

§. 9. To conclude this Head; *Great is their Peace, who know a limit to their ambitious minds;* that have learnt to be contented with the appointments and bounds of Providence; that are

not careful to be Great, but being Great, are humble, and do good. Such keep their Wits with their Consciences, and with an even mind can at all times measure the uneven World, rest fixt in the midst of all its uncertainties, and (as becomes those who have an Interest in a better) in the good time and will of God chearfully leave this; when the Ambitious, conscious of their evil Practices, and weighed down to their Graves with guilt, must go to a Tribunal that they can neither Bribe nor Bribe.

CHAP. IX.

§. 1. *The third evil effect of Pride is love of Honour and Respect: Too many are guilty of it.* §. 2. *It had like to cost* Mordecai *dear. Great mischief has befallen Nations on this account.* §. 3. *The World is out in the business of true Honour, as well as in that of true Science.* §. 4. *Reasons why the Author, and the rest of the People he walks with, use not these fashions.* §. 5. *The first, the sense they had in the hour of their Convictions of the unsuitableness of them to the Christian Spirit and Practice, and that the root they came from was Pride and Self-love.* §. 6. *Reproach could not move them from that sense and practice accordingly.* §. 7. *They do it not for to make Sects, or for distinction.* §. 8. *Nor yet to countenance Formality, but passively let drop vain Customs; and so, no Gatherers to Forms.* §. 9. *Their behaviour a Test upon the World.* §. 10. *And this Cross to the World a Test upon their Fidelity.* §. 11. *The second reason against them is their emptiness.*

§. 12.

§. 12. *Honour in Scripture not so taken as used in the World.* 'Tis used for *Obedience.* §. 13. It is used for *Preferment.* §. 14. *A digression about folly in a Scripture sense.* §. 15. *Honour is used for Reputation.* §. 16. *Honour is also attributed to Functions and Capacities, by way of value.* §. 17. *Honour is taken for Help and Countenance of Inferiors.* §. 18. *Honour is used for Service and Esteem to all states and capacities:* Honour all men. §. 19. *Yet there is a limitation to the Righteous by the Psalmist,* To honour the Godly, and contemn the wicked. §. 20. *Little of this Honour found in the Worlds Fashions.* §. 21. *The third reason against them, is, they mock and cheat People of the honour due to them.* §. 22. *The Author and his Friends are for* True honour. §. 23. *The fourth reason is, that if the Fashions carried true Honour in them, the Debaucht could honour men, which can't be.* §. 24. *The fifth reason is, That then men of Spite, Hypocrisie and Revenge could pay Honour, which is impossible.* §. 25. *The sixth reason is drawn from the Antiquity of true Honour.* §. 26. *The seventh reason is from the rise of this vain honour, and the Teachers of it, wherein the Clown upon a comparison exceeds the Courtier for a man of Breeding.* §. 27. *The 8th Reason against these Honours, is, That they may be had for Money, which true Honour can't be.* §. 28. *The ninth and last reason is, because the holy Scripture expresly forbids them to the Christians.* §. 29. *As in the case of Mordecai.* §. 30. *A passage between a Bishop, and the Author in this matter.* §. 31. *Likewise the case of Elihu in Job.* §. 32. *Also the Doctrine of Christ to*

his Disciples. §. 33. Paul *against conforming to the Worlds Fashions.* §. 34. Peter *against fashioning our selves according to the Worlds lusts.* §. 35. James *against respect to persons.* §. 36. *Yet Christians are civil and mannerly in a right way.* §. 37. *But unlike the World in the Nature of it, and Motives to it.* §. 38. *Testimonies in favour of our Dissent and Practice.*

§. 1. THE third evil effect of Pride is, **An irreguline desire of Personal Honour and Respect.**

Pride therefore loves power, that she might have homage, and that every one may give her Honour; and such as are wanting in that, expose themselves to her anger and revenge. And as Pride, so this evil Effect is more or less diffused through corrupt mankind; and has been the occasion of great animosity and mischief in the World.

§. 2. We have a pregnant Instance in holy Writ, what malice and revenge the Stomack of proud Man is capable of, when not gratified in this particular. It had almost cost *Mordecai* Esth. 13. his Neck, and the whole People of the *Jews* their Lives, because he would not bow himself to *Haman*, who was a great Favorite to King *Abasuerus*. And the Practice of the World, even in our own Age, will tell us, *That the striking a Flag or Sail, and not saluting certain Ports or Garrisons*, yea, less things have given rise to mighty Wars between States and Kingdoms, to the expence of much Treasure, but more Blood. The like has followed about the Precedency of Princes, and their Ambassadors.

Also

Also the Envy, Quarrels and Mischiefs that have happened among private persons, upon conceit of not being respected to their Degree or Quality among men, with Hat, Knee or Title; Duels and Murders not a few. I was once my self in *France* * set upon about eleven at night (*as I was walking to my Lodging*) by a person that way-laid me, with his naked Sword in his hand, who *demanded satisfaction of me for taking no notice of him, at a time when he civilly saluted me with his Hat?* Though the truth was, I saw him not when he did it. I will suppose he had kill'd me (*for he made several Passes at me*) or I in my Defence had killed him, when I disarm'd him; I ask any man of Understanding and Conscience, if the *whole Ceremony were worth the life of one man*, considering the dignity of the Nature, and the importance of the Life of man, both with respect to God the Creator, himself, and the benefit of Civil Society?

* Which was before I professed the Communion I am now of.

§. 3. But the truth is, the World under its degeneracy from God, is as much out of the way, as to true Honour and Respect, as in other things; for meer shews (and those vain ones too) are much of the Honour and Respect that is exprest in the World: that a man may say concerning them, as the Apostle speaks of Science, that is, *They are honours and respects, falsly so called*, having nothing of the nature of true honour and respect in them; but as degenerate men, loving to be honoured, first devised them; so Pride only loves and seeks them, and is affronted and angry for want of them. Did men know a true Christian state, *and the Honour that comes from above*, which Jesus teaches

John 5.

teaches, they would not covet these very vanities, much less insist upon them.

§. 4. And here give me leave to set down the reasons more particularly, *Why I and the People with whom I walk in Religious Society*, have declined, as *vain and foolish several worldly Customs and fashions of respect, much in request at this time of day:* And I beseech thee, Reader, to lay aside all prejudice and scorn, and with the meekness and enquiry of a sober and discreet mind, read and weigh what may be here alledged in our defence: And if we are mistaken, rather pity and inform, than despise and abuse our simplicity.

§. 5. The first and most pressing motive upon our spirits, to decline the practice of these present Customs of **Pulling off the Hat, Bowing the Body or Knee**, and giving People **gaudy Titles** and **Epithetes** in our Salutations and Addresses, was *Savour, Sight and Sense that God by his Light and Spirit has given us of the Christian World's Apostacy from God, and the cause and effects of that great and lamentable defection.* In the discovery of which, the sense of our own state came full before us; we were made to *see him we had pierced, and to mourn for it.* A day of Humiliation overtook us, and we fainted to that pleasure and delight we once loved. Now our works went before hand to Judgment, and a thorough search was made; and the words of the Prophet became well understood by us, *Who shall abide the day of his coming? And who shall stand when he appears? He will sit as a Refiners Fire, and as Fullers Sope:* And as the Apostle said, *If the Righteous scarcely be saved, where shall the ungodly*

Mal. 3. 2.

1 Pet. 4. 18.

godly and the ſinner appear? And (ſays the Apoſtle *Paul*) *Wherefore knowing the terrors of the Lord, we perſwade men:* What to do? To come out of the Nature, Spirit, Luſts and Cuſtoms of this wicked World, remembring, that as Jeſus had ſaid, *For every idle word that man ſpeaketh, he ſhall give an account in the day of Judgment.* 2 Cor. 5. 11. Mat. 12. 36.

This concern of mind and dejection of Spirit was viſible to our Neighbours, and we are not aſhamed to own, that the *terrors* of the *Lord* took ſuch hold upon us, becauſe we had long under a profeſſion of Religion, grieved Gods holy Spirit, that reproved us in ſecret for our diſobedience, that as we abhorred to think of continuing in our old ſins, ſo we feared to uſe *lawful things*, leſt we ſhould uſe them *unlawfully*. The words of the Prophet were fulfilled on us; *Wherefore do I ſee every man with his hands on his Loyns as a Woman in Travel?* Many a Pang and throw have we had; *Our Heaven ſeemed to melt away, and our Earth to be removed out of its place*; and as the Apoſtle ſaid, *Upon whom the ends of the world were come:* God he knows it was ſo. In this day, the brightneſs of his coming to our Souls diſcovered, and the breath of his mouth deſtroyed every Plant he had not planted in us. He was a *ſwift witneſs* againſt every evil thought, and every unfruitful work; and we were not offended in him, or at his righteous Judgments. Now it was, that a *grand inqueſt* came upon our whole life; every word, thought and deed was brought to Judgment, the root examin'd, and its tendency conſider'd. *The luſt of the eye, the luſt of the fleſh, and the pride of Life* was opened to our view, the myſtery of Ini- Jer. 30. 6

quity in us: And by knowing the *evil leaven*, and its divers evil effects in our selves, how it had wrought, and what it had done, we came to have a sense and knowledge of the States of others; and what we could not, nay, we dared not let live and continue in our selves (as being manifested to us to proceed from an *evil principle* in its *degeneracy*) we could not comply with in others. Now (this I say, and that in the fear and presence of the All-seeing just God) the present honours and respects of the World, among other things, became burdensome to us: We saw they had no being in Paradise; they grew in the Night-time, and came from an ill Root; and that they only delighted a vain and ill mind, and that much pride and folly were in them.

§. 6. And though we easily foresaw the Storms of Reproach that would fall upon us, for our refusing to practise them; yet we were so far from being shaken in our Judgment, that it abundantly confirm'd our sense of them. For so exalted a thing is Man, and so loving of honour and respect, even from his Fellow-Creatures, that so soon as in tenderness of Conscience towards God, we could not perform them as formerly, he became more concern'd than for all the rest of our differences, however material to Salvation. So that let the Honour of God, and our own Salvation do as it will, it was greater Heresie and Blasphemy to refuse him the Homage of the HAT, and his usual Titles of Honour, to *deny to Pledge his Healths*, or *Play with him at Cards and Dice*, than any other Principle we maintained; for being less in his view, it seemed not so much in his way.

§. 7.

§. 7. And though it be frequently objected, *That we ſeek to ſet up outward Forms of preciſeneſs*; and that it is but as a *green Ribbond, the badge of the party, the better to be known.* I do declare in the Fear of Almighty God, that theſe are but the imaginations and devices of unſenſible men, that have not had that ſenſe, which the Lord hath given us, of what ariſes from the right and the wrong Root in man: And when ſuch Cenſurers of our ſimplicity ſhall be inwardly touch't and awaken'd by the mighty Power of God, and *ſee things as they are in their proper Natures and Seeds*, they will then know their own burden, and eaſily acquit us without the Imputation of Folly or Hypocriſie herein. *Object.*

§. 8. To ſay, *That we ſtrain at ſmall things, which becomes not People of ſo fair Pretenſions to liberty and freedom of Spirit.* I anſwer with Meekneſs, Truth and Sobriety: That (Firſt) nothing is ſmall that God makes matter of Conſcience to do, or leave undone. Next, As little as they are objected upon us, they are much ſet by, ſo greatly, as for *not giving them*, to be *beaten, impriſoned, refuſed Juſtice* upon Application to Courts of Juſtice. To ſay nothing of the deriſion and reproach that have been frequently flung at us upon this account. So that if we had wanted a proof of the Truth of our inward belief and Judgment, the very practice of them that oppoſed it, would have abundantly confirm'd us. But let it ſuffice to us, That *Wiſdom is juſtified of her Children.* We only paſſively let fall the practice of what we are taught to believe is vain and unchriſtian: In which we are negative to Forms.

§. 9.

§. 9. The World is so set upon the Ceremonious part and outside of things, that it has well beseemed the Wisdom of God in all Ages, to bring forth his Dispensations with very *different appearances* to their setled Customs; thereby contradicting *humane inventions*, and proving the Integrity of his Confessors. Nay, it is a Test upon the World; It tries what *patience, kindness, sobriety* and *moderation* they have: If the rough and homely outside of Truth stumble not their minds from the reception of it; (whose beauty is within) it makes a great discovery upon them. For he which refuses a precious Jewel, because it is presented in a plain Box, will never esteem it to its value, nor set his Heart upon keeping it: Therefore I call it a Test, because it shews where the Hearts and Affections of people stick, after all their great pretences to more excellent things.

§. 10. It is also a mighty trial upon God's People, in that they are put upon the discovery of their contradiction to the Customs generally received and esteemed in the World; which exposes them to the wonder, scorn and abuse of the Multitude. But there is an hidden Treasure in it; it enures us to reproach, it learns us to despise the false Reputation of the World, and silently to undergo the contradiction and scorn of its Votaries; and finally with a *Christian meekness* and *patience* to overcome their *injuries* and *reproaches*. Add to this, It wears thee off thy familiars; for by being slighted of them as a Ninny, a Fool, a Fanatick, *&c.* thou art delivered from a greater Temptation, and that is, *The power of their Worldly Conversation*. And last of all, it lifts thee of the

Com-

Company of the Bleſſed, Mocked, Perſecuted Jeſus, To fight under his Banner againſt the World, the Fleſh and the Devil; that after having faithfully ſuffered with him in a ſtate of *Humiliation*, thou maiſt reign with him in a ſtate of *Glorification*; who glorifies his Poor, Deſpiſed, Conſtant Followers *with the Glory he had with his Father before the World began.* This was the Firſt Reaſon of our declining to practiſe the before-mentioned *Honours*, *Reſpects*, &c.

§. 11. The *Second* Reaſon, *Why we decline and refuſe the preſent uſe of theſe Cuſtoms in our Addreſſes and Salutations*, is from the conſideration of their very Emptineſs and Vanity: That there is nothing of true Honour and Reſpect in them (ſuppoſing them not to be Evil.) And as Religion and Worſhip are degenerated into Form and Ceremony (and they not according to *Primitive Practice* neither) ſo is *Honour* and *Reſpect* too, there being little of that in the World, as well as the other; and to be ſure, in theſe Cuſtoms none, that is juſtifiable by *Scripture* and *Reaſon*.

§. 12. In Scripture we find the word [Honour] often and diverſly uſed. Firſt, For *Obedience*: As when God ſaith, *They that* Honour [illegible] (that is, *that keep my Commandments*:) Honour *the King* (that is, *Obey the King*. Honour *thy Father and thy Mother*; that is (ſaith the Apoſtle to the *Epheſians*) Obey *thy Father and thy Mother in the Lord, for that is right*: Take heed to their Precepts and Advice (preſuppoſing alwaies, that *Rulers* and *Parents* command Lawful things, elſe they diſhonor themſelves to injoyn Unlawful things; *and* Subjects *and* Children

1 Sam. 2. 30.

Exo. 20. 12.

Epheſ. 6. 1, 2.

Diſ-

Dishonour their Superiours *and* Parents *in complying with their Unrighteous Commands.*) Also Christ uses this Word so, when he says, *I have not a* Devil, *But I* Honour *my Father, and ye* Joh. 8. 49 Dishonour *me*: That is; I do my Father's Will in what I do, but you will not hear me; you reject my Counsel, and will not Obey my Voice. 'Twas not refusing Hat and Knee, nor empty Titles; 'Twas Disobedience, Resisting him that God had sent, and not believing in him; this was the Dishonour he taxed them with; using him as an *Impostor*, that God had ordained for the *Salvation* of the World. And of these *Dishonours* there are but too many at this day. Christ has a Saying to the same effect; *That all men should* Honour *the Son, even* Joh. 5. *as they* Honour *the Father; and he that* Honoureth *not the Son*, Honoureth *not the Father which hath sent him.* That is, they that *hearken* not to Christ, and do not *Worship* and *Obey* him, they do not *Hear*, *Worship* nor *Obey* God: As they believed in God, so they were to have believed in him; he told them so. This is pregnantly manifested in the case of the *Centurion*, whose Faith was so much commended by Christ, where giving Jesus an Account of his *Honourable Station*, he tells him, *He had Souldiers under his Authority, and when he said to one*, Go, *he went*; *to another*, Come, *he came, and to a third*, Do this, *he did it.* In this he placed the *Honour* of his Capacity, and the *Respect* of his Souldiers, and not in *Hats* and *Legs*: Nor are such Customs yet in use among Souldiers being *Effeminate* and unworthy of *Masculine Gravity*.

§. 13.

§. 13. In the next place, *Honour is* uſed for *Preferment to Truſt and Eminent Employments*, So the *Pſalmiſt* ſpeaking to God; *For thou haſt Crown'd him with Glory and* Honour: Again; Pſal. 8. 5. Honour *and* Majeſty *haſt thou laid on him*, That Pſal. 21. 5. is, God had given Chriſt *Power* over all his Enemies, and exalted him to great *Dominion*. Thus the *Wiſe man* Intimates, when he ſays, *The fear of the Lord is the Inſtruction of Wiſdom, and before* Honour *is Humility*: That is, before Prov. 15. 33. *Advancement* or *Preferment* is *Humility*. Further he has this ſaying; *As Snow in Summer*, Ch. 26. 1. *and as Rain in Harveſt, ſo* Honour *is not ſeemly for a Fool*: That is, A Fool is not Capable of the *Dignity* of *Truſt*, *Employment* or *Preferment*; they require *Virtue*, *Wiſdom*, *Integrity*, *Diligence*, of which Fools are unfurniſht, And yet if the *Reſpects* and *Titles* in Uſe amongſt us, are to go for *Marks* of Honours, *Solomon*'s Proverb will take place, and doubtleſs doth upon the practice of this Age, that yields ſo much of that *Honour* to a great many of *Solomon's Fools*, who are not only *ſilly Men*, but *Wicked* too; *ſuch as refuſe Inſtruction and hate the fear of the Lord*, which only maketh one of his *Wiſe Men*.

§. 14. And as *Virtue* and *Wiſdom* are the ſame, ſo *Folly* and *Wickedneſs*. Thus *Shechem's Raviſhment* of *Dinah*, *Jacob*'s Daughter, is called: Gen 34. 7 Thus the *Rebellion* and *Wickedneſs* of the *Iſraelites* is called in *Joſhua*. The *Pſalmiſt* expreſſes it thus: *My Wounds ſtink, becauſe of my* Fooliſhneſs: That is, his *Sin*. And, *The Lord will ſpeak Peace to his Saints, that they turn not again to* Folly (that is to *Evil*.) *His own Iniquities* (ſays *Solomon*) *ſhall take the Wicked himſelf, and he ſhall be holden with the Cords of his Sins*: Joſh 7. 14 15. Pſal. 85. 8. Prov. 5. 22, 23.

He

He shall dye without Instruction, and in the greatness of his Folly *he shall go astray.* Christ puts *Foolishness* with *Blasphemy, Pride, Thefts, Murders, Adulteries, Wickedness,* &c. I was the more willing to add these Passages to shew the Difference that there is between the *Mind* of the *Holy Ghost*, and the *Notion* those *Ages* had of *Fools* that deserve not *Honour*, and *that* which is generally meant by *Fools* and *Folly* in our own Time; that we may the better understand the *Disproportion* there is between *Honour*, as then understood by the *holy Ghost*, and those that were led thereby, and the Aprehension and Practice of these later Ages of professed Christians.

Mark 7. 21, 22.

§. 15. But *Honour* is also taken for *Reputation*, and it is so understood with us. *A Gracious Woman* (says *Solomon*) *retaineth* Honour: That is, she keeps her Credit, and by her Virtue maintains her *Reputation* of *Sobriety* and *Chastity*. In another place, *It is an* Honour *for a Man to cease from Strife*: That is, It makes for his *Reputation*, as a wise and good man. Christ uses the word thus, where he says, *A Prophet is not without* Honour, *save in his own Country*: That is, he has *Credit*, save at Home. The Apostle to the *Thessalonians* has a Saying to that Effect: *That every one of you should know, how to Possess his Vessel in Sanctification and* Honour. In all which, nothing of the Fashions by us declined is otherwise concerned, than to be totally excluded.

Prov. 11. 16.

Mat. 13. 59.

1 Thes. 4. 4.

§. 16. There is yet another use of the word [*Honour*] in Scripture, and that is to *Functions* and *Capacities*; as, *An Elder is worthy of double* Honour: That is, he deserves double *Esteem, Love* and *Respect*, being *Holy, Merciful, Tem-*

1 Tim 5. 17.

Temperate, Peaceable, Humble, &c. especially one that *labours in Word and Doctrine.* So *Paul* recommends *Timothy* to the *Philippians*; *Receive him therefore in the Lord with all gladness, and hold such in Reputation:* That is, let them be valued and regarded by you in what they say and teach: Which is the truest and most natural and convincing way of testifying respect to a man of God; as Christ said to his Disciples, *If you love me, ye will keep my Sayings.* Further, the Apostle bids us, *To honour Widdows indeed*; that is, such Women as are of chaste life and exemplary Virtue, are *honourable. Marriage* is *honourable* too, with this Proviso, *That the Bed be undefiled:* So that the honour of Marriage is the Chastity of the married.

§. 17. The word Honour in the Scripture is also used of Superiors to Inferiors: Which is plain in that of *Ahasuerus* to *Haman*; *What shall be done to the man whom the King delighteth to honour?* Why, he mightily advanced him, as *Mordecai* afterwards. And more particularly it is said, *That the* Jews *had light and gladness, and Joy and Honour:* That is, they escaped the Persecution that was like to fall upon them; and by the means of *Hesther* and *Mordecai* they enjoyed not only Peace, but Favour and Countenance too. In this sense the Apostle *Peter* advises Christian men, *To honour their Wives*; that is, to *Love, Value, Cherish, Countenance* and *Esteem* them for their fidelity and affection to their Husbands, for their tenderness and care over their Children, and for their diligence and circumspection in their Families: There's no Ceremonious Behaviour or Gawdy Titles requisite to express this Honour. Thus God Honours

Esth. 3,4 5,6,7,8. chapters

1 Pet. 3.6

Sam. 2. 30. holy men: *They* (ſays the Lord) *that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed.* That is, I will do good to them, I will love, bleſs, countenance and proſper them that Honour me, that Obey me: But they that deſpiſe me, that reſiſt my Spirit, and break my Law, they ſhall be *lightly eſteemed*, little ſet by or accounted of; they ſhall not find favour with God, nor righteous men. And ſo we ſee it daily among men; if the Great viſit or concern themſelves to aid the Poor, we ſay, that *Such a great Man did me the Honour to come and ſee or help me in my Need.*

§. 18. I ſhall conclude this with one paſſage more, and that is a very large, plain and pertinent one: *Honour all men, and Love the Brotherhood:* That is, Love is above Honour, and that is reſerved for the *Brotherhood.* But *honour*, that is, eſteem and regard, thou oweſt to all men, and if all, then thy Inferiors. But why for *all men?* Becauſe they are the Creation of God, and the nobleſt part of his Creation too; they are alſo thy own kind: Be natural, have Bowels and aſſiſt them with what thou canſt; be ready to perform any real reſpect, and yield them any good or countenance thou canſt.

§. 19. And yet there ſeems a Limitation to this Command, *Honour all men*, in that expreſſion of godly *David*, when he asks the Lord; *Who ſhall abide in his Tabernacle, and* Pſal. 15. 4 *who ſhall dwell in his holy Hill?* He anſwers; *He in whoſe Eyes a vile perſon is contemned; but he honoureth them that fear the Lord.* Here *honour* is confined and affixed to *Godly perſons*, and Diſhonour made the Duty of the Righteous

teous to the wicked, and a mark of their being Righteous, that they dishonour or contemn them. To conclude this Scripture-inquiry after Honour, I shall contract the Subjects of it under three capacities, *Superiors*, *Equals* and *Inferiors*: *Honour* to *Superiors* is *Obedience*; to *Equals*, *Love*; to *Inferiors*, *Countenance* and *Help*: This is Honour after Gods mind, and the holy Peoples fashion of Old.

§. 20. But how little of all this is to be seen or had in a poor empty *Hat*, *Bow*, *Cringe*, or *gawdy flattering Title*, let the Truth-speaking Witness of God in all Mankind judge. For I must not appeal to corrupt, proud and self-seeking man of the good or evil of these Customs, that as little as he would render them, are loved and sought by him, and he is out of humour and angry, if he has them not.

This is our second reason why we refuse to practice the accustomed Ceremonies of Honour and Respect, because we find no such notion or expression of honour and respect recommended to us by the holy Ghost in the Scriptures of *Truth*.

§. 21. Our third Reason, for not using them as Testimonies of *Honour* and *Respect* is, *Because there is no discovery of Honour or Respect to be made by them*: 'Tis rather Eluding and Equivocating it, cheating people of the *Honour* or *Respect* that is due to them; giving them nothing in the shew of something. There is in them no Obedience to Superiors, no Love to Equals, no help or countenance to Inferiors.

§. 22. We are (we declare to the whole World) for **True Honour** and **Respect**: *We* Honour *the King*, our *Parents*, our *Masters*, our

Magistrates, our *Landlords*, *one another*, after Gods way, used by holy Men and Women; but we refuse these Customs as deceitful, not answering the End they are used for.

§. 23. But *4thly*, there is yet more to be said; We find, that vain, loose and worldly People are the great Lovers and Practisers of them, and most deride our simplicity of behaviour. Now we assuredly know from the sacred Testimonies, *that those People cannot give true Honour, that live in a dishonourable Spirit*; they understand it not: but they can give the *Hat* and *Knee*; and that they are very liberal of: nor are any more expert at it. This is to us a proof, that *No true Honour can be testified by those Customs, which Vanity and Looseness love and use.*

§. 24. Next, To them I will add *Hypocrisie* and *Revenge* too. For how little do many care for each other. Nay, what *Spight*, *Envy*, *Animosity*, *secret Back-biting* and *Plotting* one against another, *under the use of these idle respects*, till passion too strong for cunning, break through *hypocrisie* into open Affront and Revenge. It cannot be so with the Scripture-Expressions of Honour: To obey or prefer a man out of spight, is ridiculous to think; and to love, help, serve and countenance a person in order to deceive and be revenged of him, is a thing never heard of; These admit of no *hypocrisie* nor *revenge*: Men do not these things to palliate *ill will*, that are the Testimonies of quite the contrary: 'Tis absurd to imagine it, because impossible to be done.

§. 25. Our *6th reason* is, that *Honour* was *from the beginning*, but *Hat-respects*, and most *Titles*, are

are *of late*: Therefore there was *true Honour* before *Hats* or *Titles*; and consequently *true Honour* stands not therein. And that which ever was the way to express true Honour by, is the best way still; and this the Scripture teaches better than Dancing-Masters can do.

§. 26. Seventhly, If Honour consists in such like Ceremonies, then will it follow, that they are most capable of shewing Honour, who perform it most exactly according to the *Mode* or *Fashion of the times*; Whence it will follow, that a man hath not the measure of true Honour from a just and reasonable principle in himself, but by the means and skill of the *Fantastick Dancing-Masters* of the times: Wherefore many give much money to have their Children learn their Honours (falsly so called.) And what doth this but totally exclude the poor Country People? who, though they Plow, Till, go to Market, yea, in all things obey their Justices, Landlords, Fathers and Masters, rarely use those Ceremonies; but if they do, it is so rudely and meanly, that they are esteemed by a Court-Critick so ill-favoured, as only fit to make a Jest of, or be laugh'd at: But what sober man will not deem their Obedience beyond the others Vanity and Hypocrisie? This base Notion of Honour turns out of doors the True, and sets the False in its place. Let it further be considered, that the way or fashion of doing it, is much more in the Design of its performers (*as well as view of its Spectators*) than the *respect* it self. Whence its commonly said, *He is a man of good mean*; or, *She is a Woman of exact behaviour*; And what is this

Behaviour, but *fantastick*, *Crampt Postures* and *Gaingings*, *unnatural* to the shape, and (if it were not fashionable) *ridiculous* to the view of all people; and is to the *Eastern Countries* a *Proverb*.

§. 27. But yet 8*thly*, Real *Honour* consists not in a *Hat*, *Bow* or *Title*, because all these things may be had for *Money*. For which reason, how many *Dancing-Schools*, *Plays*, *&c.* are there in the Land, to whom Youth is generally sent to be educated in these vain Fashions, whilst ignorant of the *Honour that is of God*; whereby their minds are allured to *Visible things that perish*: and instead of remembring their Creator, are abused about *Toys* and *Fopperies*, and sometimes so much worse as to cost themselves a *Dis-inheriting*, and their indiscreet Parents *Grief* and *Misery* all their days. If Parents would Honour God in the help of his *Poor*, with the substance they bestow on such an Education, they would find a far better account in the end.

Prov. 3. 9

§. 28. But lastly, We cannot esteem *Pulling off Hats*, *Bows* or *Titles* to be real Honours, because such like *Customs have been prohibited by God, his Son and Servants in days past*. This I shall endeavour to evidence by three or four expres Authorities.

§. 29. My first Example and Authority is taken from the Story of *Mordecai* and *Haman*, so close to the point, that methinks it should at least command silence to the *Objections* frequently advanced against us. *Haman* was prime Minister and Favourite to King *Ahasuerus*, the Text

Esth. 3. 1, 2, 3, 4, 5. says, That *the King set his Seat above all the Princes that were with him*; *and all the Kings Ser-*

Servants bowed and reverenced Haman; *for the King had ſo commanded concerning him: But* Mordecai (it ſeems) *Bowed not, nor did him Reverence.* This at firſt made Ill for *Mordecai*; a *Gallows* was prepared for him at *Haman's* Command: But the ſequel of the Story ſhews, that *Haman* proved his own Invention, and ended his Pride with his Life upon it. Well now (ſpeaking as the World ſpeaks, and looking upon *Mordecai*, without the knowledge of the ſucceſs.) Was not *Mordecai* a very *Clown*, at leaſt a *Silly*, *Moroſe* and *Humourſome* man, to run ſuch a *hazard* for a *Trifle!* What hurt had it done him to have *bowed* and *honoured* one the King *honoured?* Did he not deſpiſe the King in diſregarding *Haman?* Nay, had not the King commanded that *reſpect*; and are we not to *honour* and *obey* the King? One would have thought, he might have *bowed* for the King's ſake, and yet have come off well enough; for that he bowed not to meer *Haman*, but the King's Authority: beſides, it was but an *innocent Ceremony.* But it ſeems, *Mordecai* was too plain and Stout, not Fine and Subtile enough to avoid the diſpleaſure of *Haman.*

Howbeit, he was an *excellent man*; *he feared God, and wrought Righteouſneſs:* And in this very thing pleaſed God, and even the King too, at laſt, that had moſt cauſe to be angry with him: for he advanced him to *Haman's Dignity*, and if it could be, to *greater Honour.* 'Tis true, ſad News firſt came, no leſs than Deſtruction to *Mordecai*, and the whole People of the *Jews* beſides for his ſake: But *Mordecai's Integrity* and *Humiliation*, his *Faſtings* and *ſtrong Cryes* to God prevail'd, and the People were ſaved,

and poor condemned *Mordecai* is exalted above the Princes. O this has great Doctrine in it to all those that are in their Spiritual Exercises and Temptations, whether in this or any other respect! They that endure faithful in that which they are convinced God requires of them, they shall find a blessed recompence in the end. My Brethren, remember the *Cup of Cold Water*; we shall reap, if we faint not: And call to mind, that our Captain bowed not to him that told
Mat. 4.9. him, *If thou wilt fall down and worship me, I will give thee all the Glory of the World*: Shall we *bow* then? O no! let us follow our blessed Leader.

§. 30. But before I leave this Section, 'tis fit I add, that in Conference with a late Bishop (and none of the least eminent) upon this Subject and Instance, I remember he sought to evade it thus: *Mordecai* (saies he) *did not refuse to Bow, as it was a Testimony of respect to the King's Favourite; but he being a Figure and Type of Christ, he refused it, because* Haman *was of the* Uncircumcision, *and ought to Bow to him rather.* To which I answered; That allowing *Mordecai* to be a Figure of Christ, and the *Jews* of *God's People* or *Church*; and that as the *Jews* were saved by *Mordecai*, so the *Church* is saved by Christ; This makes for me; for then by that reason, the Spiritual Circumcision or People of Christ are not to receive and Bow to the Fashions and Customs of the Spiritual Uncircumcision, who are the Children of the World; of which, such as were condemnable so long ago in the time of the Type and Figure, can by no means be justifiably received or practised in the time of

of the *Anti-type* or *Substance* it self. On the contrary this shews expressly, we are faithfully to decline these worldly Customs, and not to fashion our selves according to the Conversation of earthly-minded People; but be renewed and changed in our ways, and keep close to our *Mordecai*, who having not Bowed, we must not Bow, that are his People: And whatever be our *Sufferings* or *Reproaches*, they will have an end. *Mordecai* our Captain, that appears for his People throughout all his Provinces in the *Kings Gate*, will deliver us at last, and for his sake we shall be favoured and loved of the King himself too: So powerful is faithful *Mordecai* at last. Therefore let us all look to Jesus, our *Mordecai*, the *Israel* indeed; he that has Power with God, and would not *Bow* in the hour of temptation, but has mightily *prevailed*; and therefore is a *Prince for ever, and of his Government there shall never be End.*

§. 31. The next *Scripture-Instance* I urge against these Customs, is a Passage in *Job*, thus expresst; *Let me not, I pray you, accept any mans Person; neither let me give Flattering Titles unto man, for I know not to give Flattering Titles; in so doing my maker would soon take me away.* The question that will arise upon the Allegation of this Scripture, is this, viz. *What Titles are Flattering?* The Answer is as obvious, namely, *Such as are Fictitious, and make him more than he is:* As to call a man that which he is not, to please him; or to Exalt him beyond his true Name, Office or Desert to gain upon his Affection, who, it may be lusteth to Honour and Respect, as such like Expressions, *Most Excellent; Most Sacred; Your Grace;* Your Job. 32, 22.

Your Lordship: Most Dread Majesty: Right Honourable: Right Worshipful, and the like unnecessary Titles, calculated to please and tickle Poor, Proud, Vain, yet mortal Man. Likewise to call a man what he is not, as My Lord, My Master, &c. And, Wise, Just or Good, when he is neither; only to please him, or attribute Respect.

It was familiar thus to do among the *Jews*, under their degeneracy, wherefore one came to Christ, and said, *Good Master, What shall I do to have Eternal Life?* It was a Salutation or Address of Respect in those times; 'Tis familiar now; *Good my Lord, Good Sir, Good Master*, do this, or do that. But what was Christs answer? how did he take it? *Why calleſt thou me Good?* (says Christ) *There is none Good, save one, that is God:* He rejected it, that had more Right to keep it than all mankind; Why? Because there was one greater than he; and that he saw, the man spoke it to his Manhood, after the way of the Times, and not his *Divinity*, that dwelt within it; there Christ refuses it, shewing and instructing us, that we should not give such *Epithetes* and *Titles* to men: For being due to God, it can only be said in *Flattery* to *Men*; and therefore sinful to be said.

Luke 18. 18,19.

This plain and exact life well became him that was therefore manifested to return and restore man from his lamentable degeneracy, to the innocency and purity of his first Creation; who has taught us to be careful how we use and give Attributes unto man, by that most severe saying, *That every idle word that man shall speak, he shall give account thereof in the day of Judgment.* And

Mat. 12. 35

that

that which ſhould warn all men of the latitude they take herein, and ſufficiently juſtifie our tenderneſs, is this, *That man can ſcarcely commit greater injury and offence againſt Almighty God, than to deſcribe any of his Attributes unto Man, the Creature of his Word, and the Work of his Hands*: He is a Jealous God of his Honour, and will not give his Glory unto another. Beſides, it is ſo near the ſin of the *aſpiring, fallen Angels*, (that affected to be greater and better than they were made aud ſtated by the great Lord of all) and looks ſo like Idolatry to entitle man to a Station above his Make and Orb (the impardonable Sin under the Law, and ſaid to be as the Sin of Witch-craft) that it is hard to think, how Men and Women profeſſing Chriſtianity, and ſeriouſly reflecting upon their Vanity and Evil in theſe things, can continue in them, much leſs plead for them; and leaſt of all reproach and deride thoſe that through Tenderneſs of Conſcience cannot uſe and give them. It ſeems, good *Elihu* did not dare to do it; and put that weight upon the matter, as to give this for one Reaſon of his forbearance, to wit, *Leſt my Maker ſhould ſoon take me away*: That is, "For fear God ſhould ſtrike "me dead, I dare not give man Titles that are "above him, or Titles to pleaſe him: I may "not by any means gratifie that Spirit which "luſteth after ſuch things. *God is to be exalted, "and Man abaſed*: God is Jealous of man's "being ſet higher than his Station; he will "have him keep his place, know his Origi-"nal, and remember the Rock from whence "he came; that what he has is borrowed, "not his own, but his Makers, who brought

"him

"him forth, and ſuſtaineth him, which man "is very apt to forget. And leſt I ſhould be "acceſſary to it by *Flattering Titles*, inſtead "of telling him truly and plainly what he is, "and uſing him as he ought to be treated, and "thereby provoke my Maker to diſpleaſure, "and he in his Anger and Jealouſie ſhould *take "me ſoon away*, or bring ſuddain death, and "an untimely end upon me, I dare not uſe or "give them.

§. 32. But if we had not this to alledge from the *Old Teſtament* Writings, it ſhould and ought to ſuffice to *Chriſtians*, that theſe Cuſtoms are ſeverely cenſured by the Great Lord and Maſter of their Religion, who is ſo far from putting People upon giving Honour to one another, that he will not indulge them in it, whatever be the Cuſtom of the Country they live in. For he charges it upon the *Jews*, as a mark of their Apoſtacy: *How can ye believe* (ſays Chriſt) *which receive Honour one of another, and ſeek not the Honour that cometh from God only:* Where their *infidelity* in Chriſt is made the effect of *ſeeking worldly, and not heavenly Honour only.* And the thing is not hard to apprehend, if we conſider, that *ſelf-love*, and *deſire* of *honour* from men, is *inconſiſtent* with the Love and Humility of Chriſt: They ſought the good Opinion and Reſpect of the *World*, how then was it poſſible, they ſhould *leave all and follow him, whoſe Kingdom is not of this World*; but that came in a way ſo croſs to the mind and humour of it? And that this was the meaning of our Lord Jeſus, is plain; for he tells us, what that *Honour* was they gave and received, which he condemned them for; and of which he bid the Diſciples of his Humility

Jo. 5. 44

mility and Croſs *beware*. His words are theſe (and he ſpeaks them not of the *Rabble*, but of the *Doctors*, the great Men, the *Men* of *Honour* among the *Jews*) *They Love* (ſays he) *the Uppermoſt Rooms at Feaſts* [that is, Places of greateſt Rank and Reſpect] *and Greetings* [that is, Salutations of Reſpect, ſuch as *Pulling off the Hat*, and *Bowing the Body* are in our Age] *in the Market-place* [that is, In the Places of Note and Concourſe, the Publick Walks and Exchanges of the Country.] And laſtly, *They love* (ſays Chriſt) *to be called of men* Rabbi, Rabbi: One of the moſt Eminent Titles among the *Jews*, a Word comprehending an Excellency equal to many Titles: It may ſtand for *Your Grace*, *Your Lordſhip*, *Right Reverend Father*, *Right Honourable* and *Worſhipful*: It is upon theſe men of Breeding and Quality, that he pronounces his *Woes*, and making theſe practices ſome of the *Evil Marks*, by which to know them, as well as ſome of the *Motives* of his Threatnings againſt them. But he leaves it not here; for he purſues this very point of Honour above all the reſt in this Caution to his Diſciples, to whom he gave in Charge thus: *But be not ye called* Rabbi; *for one is your* (Lord *or*) Maſter, *even Chriſt, and all ye are Brethren. Neither be ye called* Maſters; *but he that is greateſt among you, ſhall be your Servant: And whoſoever ſhall exalt himſelf, ſhall be abaſed.* Plain it is, that theſe Paſſages carry a ſevere Rebuke both to *Worldly Honour* in general, and to thoſe Members and Expreſſions of it in particular; which, as near as the Language of Scripture and Cuſtoms of that Age will permit, do diſtinctly reach and allude to thoſe of our own time;

Mat. 23. 6, to 12. Mark 12. 38. Luke 11. 43.

for

for the declining of which we have suffered so much *Scorn* and *Abuse*, both in our Persons and Estates: God forgive the unreasonable Authors of it!

§. 33. The Apostle *Paul* has a Saying of great weight and fervency in his Epistle to the *Romans* at *Rome*, very agreeable to this Doctrin of Christ; 'tis this: *I beseech you therefore Brethren, by the Mercies of God, that ye present your Bodies a Living Sacrifice, Holy Acceptable unto God, which is your reasonable Service;* **And be not Conformed to this World,** *but be ye Transformed by the renewing of your Mind, that ye may prove what is that Good, and Acceptable, and Perfect Will of God.* He writ to a People in the midst of the ensnaring Pomp and Glory of the World; *Rome* was the Seat of *Cæsar*, and the Empire, the Mistress of Invention: Her Fashions were Laws to the World, at least, at *Rome*; whence it is Proverbial,

Rom. 12. 1, 2.

Cum fueris Romæ, Romano vivito more.
When thou art at Rome, *thou must do as* Rome *does.*

But the Apostle is of another mind: He warns the Christians of that City, *That they be not Conformed*; that is, that they do not follow the vain Fashions and Customs of this World, but leave them: The Emphasis lies upon [*This*] as well as [*Conformed*] and it reports, that *This World*, which they were not to conform to, was the Corrupt and Degenerate Condition of *Mankind* in that Age. Wherefore the Apostle proceeds to exhort those Believers, and that by the Mercies of God (the most powerful and winning of all Arguments) *That they would be Trans-*

Transformed [that is, Changed from the way of Life Customary among the *Romans*] *and prove, what is that acceptable Will of God.* As if he had said, "Examine what you do and practise; see it be right, and that it please God: "Call every Thought, Word and Action to "Judgment; try whether they are wrought in "God or not, that so you may prove or know, "what is that Good, and Acceptable, and Perfect Will of God.

§. 34. The next Scripture Authority we appeal to in our Vindication, is a Passage of the Apostle *Peter* in his first Epistle, writ to the believing Strangers throughout the Countries of *Pontus, Galatia, Cappadocia, Asia* and *Bithynia*, which were the Churches of Christ Jesus in those parts of the World, gathered by his Power and Spirit: 'Tis this; *Gird up the Loyns of your Mind, be sober, and hope to the End for the Grace, that is to be brought unto you at the Revelation of Jesus Christ; as Obedient Children, not* Fashioning *your selves according to the former Lusts of your Ignorance.* That is; "Be not found "in the vain Fashions and Customs of the "World, unto which you conformed in your "former Ignorance: But as you have believed "in a more plain and excellent Way, so be so-"ber and fervent, and hope to the end; don't "give out, let them Mock on, bear ye the "Contradiction of Sinners constantly, as Obe-"dient Children, that you may receive the "Kindness of God, at the Revelation of Je-"sus Christ. And therefore does the Apo-"stle call them Strangers, (a Figurative Speech) *People estranged from the Customs of the World, of new Faith and Manners; and so unknown of the* 1 Pet. 1. 13, 14.

the World: And if such Strangers, then not fashioned nor conform'd to their pleasing Respects and Honours, whom they were estranged from; because the Strangeness lay in *leaving that which was Customary and Familiar to them before.* The following words (*verse* 17.) prove, he used the word [*Strangers*] in a Spiritual sense: *Pass the time of your* Sojourning *here in Fear*: That is, *Pass the time of your being as* Strangers *on Earth in Fear*; not after the Fashions of the World. A word in the next Chapter further explains his sense, where he tells the
Ch. 2. 9. Believers, *That they are a* Peculiar *People*; that is, a Distinct, a Singular and Separate *People from the rest of the World*, not longer to fashion themselves according to their Customs: But I don't know how that could be, if they were to live in Communion with the World in its Respects and Honours; for that is not to be a Peculiar or Separate People from them, but to be like them.

§. 35. I shall conclude my Scripture Testimonies against these forgoing Respects, with that Memorable and close Passage of the Apostle *James*, against Respect to Persons in general, after the Worlds Fashion: *My Brethren, have*
James 2. 1,—4. *not the Faith of our Lord* Jesus Christ, *the Lord of Glory, with* Respect of Persons: *For if there come unto your Assembly a man with a Gold Ring, in goodly Apparel, and there come in also a Poor man in Vile Rayment, and ye have Respect to him that weareth the Gay Cloathing, and say unto him, Sit thou here in a goodly Place* (or *well and seemly*, as the word is) *and say to the Poor, Stand thou there, or sit here under my Foot-stool; are ye not then Partial in your selves, and*

are

are become Judges of Evil Thoughts? [that is, they knew they did amiss.] *If ye fulfil the Royal* Vers. 8.
Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well; but if ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors. This is so full, there seems nothing left for me to add, or others to object: We are not to *Respect Persons*; that's the first thing: And the next is, If we do, we *commit Sin*; and break the Law: At our own peril be it. And yet perhaps some will say, "That by this we overthrow all man-"ner of Distinction among men under their "divers Qualities, and introduce a *Reciprocal* "and *rational respect* in the room of it: But if it be so I can't help it, the Apostle *James* must answer for it, who has given us this Doctrine for Christian and Apostolical. And yet one greater than he told his Disciples (of whom *James* was one) *viz. Ye know, that the Princes of the* Gentiles *exercise Dominion over them, &c. But it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant:* That is, he that affects Rule, and seeks to be uppermost, shall be esteemed least among you. And to say true, upon the whole matter, whether we regard those early Times of the World that were *antecedent* to the coming of Christ, or *soon after*, there was yet a *greater Simplicity*, than in the times we are fallen: For those *early Times* of the World, as bad as they were in other things, were great *Strangers* to the frequency of those *Follies*; Nay, they hardly used some of them, at least, very rarely. For if we read the Scrip-

tures, such a thing as *My Lord Adam* (though *Lord* of the World) is not to be found; nor *My Lord Noah* neither, the *Second Lord* of the Earth: Nor yet *My Lord Abraham*, the Father of the Faithful; nor *My Lord Isaac*, nor *My Lord Jacob*; but much less is *My Lord Peter* and *My Lord Paul* to be found there. Nay, among the *Gentiles* the People wore their own Names with more Simplicity, and used not the Ceremoniousness of Speech that is practised among Christians, nor yet any thing like it: *My Lord* Solon, *My Lord* Phocion, *My Lord* Plato, *My Lord* Aristotle, *My Lord* Scipio, *My Lord* Fabius, *My Lord* Cato, *My Lord* Cicero, are not to be read in any of the *Greek* or *Latine* Stories, and yet they were some of the *Sages* and *Hero's* of those great Empires: No, their own Names were enough to distinguish them from other men, and their Virtue and Employment in the Publick, were their *Titles* of *Honour*. Nor has this Vanity yet crept far into the *Latine* Writers, where it is familiar for Authors to cite the *most Learned*, and the *most Noble*, without any addition to their Names, unless *Worthy* or *Learned*: And if their Works give it them, we make Conscience to deny it them. For Instance: The Fathers they only cite thus; *Polycarpus*, *Ignatius*, *Irenæus*, *Cyprian*, *Tertullian*, *Origen*, *Arnobius*, *Lactantius*, *Chrysostom*, *Jerom*, &c. More modern Writers, *Damascin*, *Rabanus*, *Paschasius*, *Theophilact*, *Bernard*, &c. And of the last Ages; *Luther*, *Melanchton*, *Calvin*, *Beza*, *Zuinglius*, *Martyr*, *Vossius*, *Grotius*, *Dallæus*, *Amaraldus*, &c. And of our own Country; *Gildas*, *Beda*, *Alcuinus*, *Horn*, *Bracton*, *Grosteed*, *Littleton*, *Cranmer*, *Ridley*,

Ridly, Jewel, Whitaker, Cook, Selden, &c. And yet I presume this will not be thought uncivil or rude: Why then is our Simplicity (and so honestly grounded too, as Conscience against Pride in man, that so perniciously loves Worship and Greatness) so much despised and abused, and that by profest Christians too, who take themselves to be the Followers of him, that has forbid these *foolish Customs*, as plainly as any other Impiety condemned in his Doctrine? I earnestly beg the *Lovers*, *Users* and *Expecters* of these *Ceremonies*, to let this I have writ, have some consideration and weight with them.

§. 36. However, Christians are not so Ill-bred, as the World thinks; for they shew Respect too: But the difference between them lies in the nature of the Respect they perform, and the Reasons of it. The *World's Respect* is an *empty Ceremony*; no Soul or Substance in it: The Christians, a solid thing, whether by Obedience to Superiors, Love to Equals, or Help and Countenance to Inferiors. Next, their Reasons and Motives to Honour and Respect are as wide one from the other: For, *Fine Apparel*, *empty Titles* or *large Revenues* are the World's Motives, being things her Children Worship: But the *Christians Motive* is the Sense of his Duty (in God's sight;) First, to Parents and Magistrates, and then to Inferior Relations: And lastly, to *all People*, according to their Virtue, Wisdom and Piety: Which is far from respect to the meer Persons of Men, or having their Persons in admiration for Reward, much less on such mean and base Motives as *Wealth* and *sumptuous Rayment*.

§ 37. We shall easily grant, Our Honour, as our Religion, is more hidden; and that neither are so discernable by worldly men, nor grateful to them: Our *Pleasure* is odd, uncouth; and goes mightily against the Grain; but so does *Christianity* too, and that for the same Reasons: but had not the *Heathen Spirit* prevail'd too long under a *Christian Profession*, it would not be so hard to discern the Right from the Wrong. O that *Christians* would look upon themselves with the *Glass of Righteousness*, that which tells true, and gives them an exact *knowledge* of *themselves*! and then let them examine, what of them, and about them, agrees with Christ's Doctrine and Life, and they may soon resolve whether they are *real Christians*, or but *Heathens* Christened with the name of *Christians*.

Some Testimonies from Ancient *and* Modern Writers *in favour of our* Behaviour.

§ 38. *Marlorat* out of *Luther* and *Calvin*, upon that remarkable passage I just now urged from the Apostle *James*, gives the sense those Primitive Reformers had of *Respect to persons*, in these words, *viz.* 'To *respect persons* (here) 'is to have regard to the outward *Habit* and 'Garbe: The Apostle signifies, that such *respecting* of *Persons* is so contrary to true Faith, 'that they are altogether inconsistent; but if 'the Pomp, and other Worldly regards prevail, and weaken what is of Christ, it's a sign 'of a *decaying Faith*. Yea, so great is the 'Glory and Splendor of *Christ* in a Pious Soul, 'that all the Glories of the World have no 'Charms,

'Charms, no Beauty in compariſon of that 'unto one ſo Religiouſly inclined. The Apo-'ſtle maketh ſuch reſpecting of perſons to be re-'pugnant to the Light within them, inſomuch, 'as they who follow thoſe Practices, are con-'demned from within themſelves: ſo that San-'ctity ought to be the reaſon or motive of all 'outward Reſpect; and that none is to be ho-'noured, upon any account but Holineſs: Thus much *Marlorat*. But if this be true Doctrine, we are much in the right, in refuſing Conformity to the vain reſpects of Worldly men.

§. 39. But I ſhall add to theſe the Admonition of a Learned, Ancient Writer, who lived above 1200 Years ſince of great Eſteem, namely *Jerom*, who writing to a Noble Matron, *Celantia*, directing her how to live in the midſt of her Proſperity and Honours, amongſt many other Religious Inſtructions ſpeaks thus: *Heed not thy Nobility, nor let that be a reaſon for thee to Take place of any; eſteem not thoſe of a meaner Extraction to be thy Inferiours: for our Religion admits of no Reſpect of Perſons, nor doth it enduce us to repute men from any External Condition; but from their Inward Frame and Diſpoſition of Mind; it is hereby that we pronounce men Noble or Baſe. With God not to ſerve Sin, is to be Free, and to excel in Vertue, is to be Noble: God hath choſen the mean and contemptible of this World, whereby to humble the great ones. Beſides, it is a folly for any to boaſt his Gentility, ſince all are equally eſteemed by God: The Ranſom of the Poor and Rich coſt Chriſt an equal Expence of Blood: Nor is it material in what eſtate a man is born, the New Creature hath*

no Distinctions. But if we will forget, how we all descended from one Father, we ought at least perpetually to remember, that we have but one Saviour.

§. 40. But since I am engaged against these fond and fruitless Customs (the proper Effects and Delights of *Vain* and *Proud Minds*) let me yet add one memorable passage more, as it is related by the famous *Causabon* in his Discourse of Use and Custom, where he briefly reports, what past between *Sulpitius Severus*, and *Paulinus* Bishop of *Nola* (but such an *One* as *gave all to Redeem Captives*, whilst others of that Function, that they may shew who is their Master, are making many both Beggars and Captives by Countenancing the Plunder and Imprisonment of Christians) he brings it in thus: *He is not counted a Civil Man now of late years amongst us, who thinks it much, or refuseth to subscribe himself Servant, though it be to his Equal or Inferiour.* Yet *Sulpitius Severus* was once sharply Chid by *Paulinus* for subscribing himself his Servant in a Letter of his, saying, *Take heed hereafter, how thou being from a Servant called into Liberty, dost subscribe thy self Servant unto one; who is thy Brother and Fellow-servant; for it is a sinful Flattery, not a Testimony of Humility, to pay those Honours to a Man and a Sinner, which are due to the one Lord, and one Master, and one God.* This Bishop was (as it seems) of Christs mind, *Why callest thou me Good? there is none Good, but One.* By this we may see the sense of some of the more Apostolical Bishops about the Civilities and Fashions so much now reputed with People, that call themselves Christians and Bishops, and

and who would be thought their Successors: 'Twas then a *Sin*, 'tis now an *Accomplishment*; 'Twas then *Flattery*, 'tis now *Respect*; 'Twas then *fit to be severely reproved*, and (now alas!) it is to *deserve severe Reproof not to use it*: O monstrous Vanity! How much (alas!) how deeply have those, who are called *Christians*, revolted from the *Plainness* of the *Primitive days*, and *Practice* of holy Men and Women in former Ages! How are they become degenerated into the *loose*, *proud* and *wanton Customs* of the World, that knows not God, to whom Use hath made these things (condemned by *Scripture*, *Reason* and *Example*) almost Natural; and so insensible are they of both their *Cause* and bad *Effects*, that they not only persist to practise them, but plead for them, and Unchristianly make a very mock of those who cannot imitate them. But I shall proceed to what remains yet further to be said in our defence, for declining another *Custom*, which helps to make us so much the *Stumbling-block* of this vain and inconsiderate Age.

CHAP. X.

§. 1. *Another piece of our Non-conformity to the World, which is our simple and plain Speech, Thou for You.* §. 2. *Justified from the use of Words and Numbers, Singular and Plural.* §. 3. *It was and is the Speech of* Hebrew, Greek *and* Latine *in Schools and Universities.* §. 4. *It is the Language of all Nations.* §. 5. *The Original of the present Custom defends our disuse of it.* §. 6. *If Custom should prevail, in*

a sense it would be of our side. §. 7. *It cannot be Uncivil or Improper; for God himself, the Fathers, Prophets, Christ and his Apostles used it.* §. 8. *An Instance given in the case of Peter, in the Palace of the High-Priest.* §. 9. *It is the Practice of men to God in their Prayers, the Pride of man to expect better to himself.* §. 10. *Testimonies of several Writers in Vindication of us.* §. 11. *The Authors Convictions; and his Exhortation to his Reader.*

§. 1. THere is another piece of our *Non-conformity* to the World, that renders us very Clownish to the Breeding of it, and that is, *Our plain and homely Speech, using* Thou *for* You, *and that without difference or respect to persons*: A thing that to some looks so rude, it cannot well go without *Derision* or *Wrath*. But as we have the same Original Reason for declining this as the fore-going Customs, so I shall add, what to me looks reasonable in our defence, though it is probable, that height of Mind in some of those that blame us, will very hardly allow them to believe, that the word Reasonable is reconcilable with so silly a Practice.

§. 2. WOrds of themselves are but as so many Marks, set and employed for necessary and intelligible *Mediums* or Means, whereby Men may understandingly express their Minds and Conceptions to each other; from whence comes Society. Now though the World be divided into many Nations, each of which for the most part have a peculiar Language, Speech or Dialect; yet have they ever concurred in the same Numbers and Persons, as much of the

Ground

Ground of *right Speech*. For instance; [*I love, Thou loveſt, He loveth*] are of the *Singular Number*, importing but one, whether in the *firſt*, *ſecond* or *third Perſon*; alſo [*We love, Ye love, They love*] are of the *Plural Number*, because in each is implied more than one: Which undeniable *Grammatical Rule* might be enough to ſatisfie any, that have not forgot their *Accidence*, that we are not beſide Reaſon: for if *Thou loveſt* be *Singular*, and *You love* be *Plural*; and if *Thou loveſt* ſignifies but *One*, and *You love* ſignifie many, is it not as proper to ſay, *Thou loveſt*, to Ten men, as to ſay, *You love*, to one man? Or why not *I love*, for *We love*; and, *We love*, inſtead of *I love?* doubtleſs it is the ſame, though moſt improper, and in ſpeech ridiculous.

§. 3. Our next reaſon is, If it be improper or uncivil Speech (as termed by this vain Age) how comes it, that the *Hebrew*, *Greek* and *Roman* Authors uſed in *Schools* and *Univerſities*, have no other? why ſhould they not be a *Rule* in that as well as other things? And why (I pray) then are we ſo ridiculous for being thus far *Grammatical?* Is it reaſonable that Children ſhould be Whipt at School, for putting *You* for *Thou* (as having made *falſe Latine*) and yet that we muſt be (though not Whipt) reproached, and often abuſed, when we uſe the ſame *Propriety of Speech?*

§. 4. But in the third place; It is neither improper nor uncivil, but much the contrary; becauſe it is uſed in all *Languages*, *Speeches* and *Dialects*, and that through all Ages; the caſe is plain. As for example; It was *God's Language* when he firſt ſpake to *Adam* the *Hebrew*; alſo

it

it is the *Assyrian*, *Chaldean*, *Grecian* and *Latine Speech*: And now amongst the *Turks*, *Tarters*, *Muscovites*, *Indians*, *Persians*, *Italians*, *Spaniards*, *French*, *Dutch*, *Germans*, *Polonians*, *Swedes*, *Danes*, *Irish*, *Scottish*, *Welch*, as well as *English*, there is a distinction preserved: and that word which signifies Thou, is not lost in the word which goes for You: And though some of the *Modern Tongues* have done as we do; yet upon the same Error. But by this 'tis plain, that Thou is no upstart, nor yet improper; but the only *proper word* to be used in all Languages to a single person, because otherwise all *Sentences*, *Speeches* and *Discourses* may be very *ambiguous*, *uncertain* and equivocal. If a Jury pronounce a *Verdict*, or a *Judge* a *Sentence*, (three being at the Bar upon three occasions, very differently Criminal) and should say, You *are here Guilty and to dye*, or *Innocent and discharg'd*; who knows who is *Guilty* or *Innocent?* May be but one, perhaps two, or it may be all three. Therefore our *Indictments* run in the *Singular Number*, as, *Hold up thy Hand: Thou art Indicted by the Name of* &c. *for that thou not having the fear of God*, &c. And it holds the same in all Conversation: Nor can this be avoided, but by many unnecessary Circumlocutions: And as the preventing of such length and obscurity, was doubtless the first reason for the Distinction, so cannot that be justly disused, till the reason be first removed, which can never be, whilst two are in the World.

§. 5. But this is not all; it was first ascribed in way of *Flattery* to *Proud Popes* and *Emperours*, imitating the *Heathen Homage* to their Gods, thereby ascribing a *Plural Honour* to a *Single* Per-

Person, as if *One Pope* had been made of *many Gods*, and *one Emperor* of *many Men*: For which Reason [*You*] (only to be used to *many*) became first spoken to one. It seems **Thou** look't too lean and thin a Respect; for some bigger than they should be, would have a Stile suitable to their own Ambition, a Ground we cannot build our Practice on; for what begun it, only loves it still. But supposing **You** to be proper to a Prince, it will not follow it is to a *Common Person*: for his Edict runs **We Will and Require**; Because perhaps in *Conjunction* with his *Council*; and therefore **You** to a *private Person* is an abuse of the Word: But as Pride first gave it **Birth**, so hath she only *promoted* it; for **Mounsieur**, **Sir** and **Madam** were originally Names given to none but the King, his Brother, and their Wives, both in *France* and *England*; yet now the *Plow-man* in *France* is called **Mounsieur**, and his Wife, **Madam**: And men of ordinary Trades in *England*, **Sir**, and their Wives **Dame**; which is the legal Title of a Lady or else Mistress, which is the same with **Madam** in *French*. So prevalent have Pride and Flattery been in all Ages, the one to give, and the other to receive respect, as they term it [see *Howel's* History of *France* in these things.] *Howel's History of France*

§. 6. But some will tell us, *Custom should rule us; and that it is against us.* But it is as easily answered, and more truly, That though in *things reasonable* or *indifferent*, *Custom* is obliging or harmless, yet in *things unreasonable* or *unlawful*, she has no Authority. For *Custom* can no more change *Numbers* than *Genders*, nor yoke **One** and **You** together, than make a Man

Man into a Woman, or *One* a *Thouſand*: But if *Cuſtom* be to conclude us, 'tis *for us*. For as *Cuſtom* is nothing elſe but *ancient uſage*, I appeal to the practice of mankind, from the beginning of the World through all Nations, againſt the novelty of this confuſion, *viz.* **You** to *one perſon*: Let *Cuſtom*, which is ancient Practice and Fact, iſſue this Queſtion. Miſtake me not; I know, *Words* are nothing, but as men give them a Value or Force by uſe: But then, if you diſcharge **Thou**, and **You** muſt ſucceed in its place, let us have a *diſtinguiſhing word* in the room of **You**, to be uſed in Speech to many; But to uſe the ſame word for one and many, when there are two, and that only to pleaſe a *Proud* and *haughty Humour* in man, is not reaſonable in our ſenſe, which we hope is Chriſtian, though not modiſh.

§. 7. But if **Thou** be *Improper* or *Uncivil*. *God* himſelf, all the *holy Fathers* and *Prophets*, *Chriſt Jeſus* and his *Apoſtles*, the *Primitive Saints*, all *Languages* throughout the World, and our own *Law-proceedings* are Guilty; which (with ſubmiſſion) were Impudence to imagine. Beſides, we all know, it is familiar with the moſt of *Authors* to *preface* their Diſcourſes to the *Reader* in the ſame Language of **Thee** and **Thou**: as; *Reader*, Thou *art deſired*, *&c.* Or, *Reader*, *this is writ to inform Thee of the occaſion*, *&c.* And it cannot be denied, that the moſt famous *Poems* dedicated to *Love* or *Majeſty*, are writ in this Stile: Read of each in *Waller*, *Cowley*, *Drayden*, *&c.* Why then ſhould it be ſo *Homely*, *Ill-bred* and *Inſufferable* in us? This, I conceive, can never be anſwered.

§. 8.

§. 8. I doubt not at all, but that something altogether as *Singular* attended the *Speech* of *Christ* and his Disciples: For I remember it was urged upon *Peter* in the *High-Priests Palace*, as a proof of his *belonging* to *Jesus*, when he denied his Lord; *Surely* (said they) *thou also art one of them; for thy* Speech *bewrayeth thee.* Mat. 26. 73, 73, 74 They had guest by his looks but just before, *That he had been with Jesus*; but when they discourst him, his *Language* put them out of all doubt: *Surely, then he was one of them*, and *he had been with Jesus*: Something it was he had learned in his Company, that was odd and observable; to be sure, not of the World's behaviour: Without question, the Garbe, Gate and Speech of his Followers differed, as well as his Doctrine, from the World; for it was a part of his Doctrine it should be so. It is easie to believe, they were more *Plain*, *Grave* and *Precise*; which is the more Credible from the way, which *Poor* (*Confident*) *fearful Peter* took to disguise the business; for he fell to *Cursing* and *Swearing*. A sad Shift! but he thought that the likeliest way to remove the suspition, that was most *unlike Christ*: and the Policy took, for it silenced their Objections; they prest him no farther, *Peter* was as Orthodox as they. But though they found him not out, the *Cocks-Crow* did; which made *Peter* remember his dear Suffering Lords words, and *he went forth and wept bitterly*, that he had denied his Master, who was then delivered up to dye for him.

§. 9. But our last reason is of most weight with me; and because *Argumentum ad Hominem*, most heavy upon our *Reproachers*, which is

is this: *It should not therefore be urged upon us, because it is a most extravagant piece of Pride in a mortal Man, to require or expect from his fellow-Creature, a more civil Speech, or grateful Language, than he is wont to give the Immortal God and his Creator in all his Worship to him.* Art thou (O man!) greater than he that made thee? Canst thou approach the God of thy Breath and great Judge of thy Life with **Thou** and **Thee**, and when thou risest off thy Knees, scorn a Christian for giving to thee (*Poor Mushroom* of the *Earth*) no better *Language* than thou gavest to God just before? An *Arrogance* not to be easily equal'd! But it is either *too much* or *too little* Respect; if *too much*, don't Reproach and be Angry, but gravely and humbly refuse it: If *too little*, why dost thou no more? O whither is Man gone! to what a pitch does he soar? He would be used *Civiller* by us, than he uses God, which is to have us make more than a God of him; but he shall want *Worshippers* of us, as well as *Divinity* in *himself*. Certain we are, that the Spirit of God seeks not these Respects, much less pleads for them, or would be Wrath with any that *Conscientiously refuse* to give them. But that this *vain Generation* is guilty of using them to gratifie a *vain mind*, is too palpable. What *Capping*, what *Cringing*, what *Scraping*, what *vain words*, most *hyperbolical Expressions*, *gross Flatteries*, and *plain lyes* (under the name of *Civilities*) are Men and Women guilty of in *Conversation*? Ah, my Friends! whence fetch you these Examples? What part of all the *Writings* of the *holy men* of God warrants these things? But to come near your own Profession, Is Christ your Example here-

herein, whose *name* you pretend to bear; or those *Saints* of old that lived in *desolate places*, Heb.
of whom *the World was not worthy?* or those *Christians*, that in Obedience to their Master's Life and Doctrine, forsook the *respect* of *Persons*, and relinquished the *Fashions*, *Honour* and *Glory* of this transitory World; whose Qualifications lay not in external *Gestures*, *Respects* and *Complements*, but in a *meek* and *quiet Spirit*, adorned with *Temperance*, *Virtue*, *Modesty*, *Gravity*, *Paience* and *Brotherly Kindness*, which were the Tokens of *True Honour*, and *only Badges of Respect* and *Nobility* in those Christian Times? O no! But it is not to expose our selves both to your *Contempt* and *Fury*, that we Imitate them therein? And tell us pray, Are not *Romances*, *Playes*, *Lampoones*, *Mountebanks*, *Fidlers*, *&c.* the Entertainments that most delight you? Had you the Spirit of Christianity indeed, how could you consume your *most precious little Time* in so many *unnecessary Visits*, *Games* and *Pastimes*, in your *Vain Complements*, *Courtships*, *feigned Stories*, *Flatteries* and *Fruitless Novelties*, *and what not?* Which never was the *Christian way* of *Living*, but the Entertainment of the *Heathens*, *that knew not God*. Oh! were you truly touch't with the *Sense* of your *Sins*, and in any measure *born again*, did you take up the Cross of Jesus, and live under it, these things (which so much please the Wanton and sensual Nature) would find no place with you! This is not *seeking the things* Col. 3. 1.
that are above, to have the *Heart* thus set on *things that are below*; not *working out our Salvation with Fear and Trembling*, to spend your dayes in Vanity! This is not crying with *Elihu*, 1 Pet. 3. 3, 4.

I know not to give Flattering Titles to men; for in so doing my Maker would soon take me away: This is not to deny Self, and lay up for a more *hidden* and *enduring Substance*, an Eternal *Inheritance* in the *Heavens*. Well, *my Friends*, whatever you think, your Plea of Custom will find no place at *God's Tribunal*: The Light of Christ in your own hearts will over-rule it, and this Spirit against which we testifie, shall then appear to be what we say it is. Say not, *I am serious about slight things*; beware of *levity* and *rashness*.

§. 10. Before I close, I shall add a few *Testimonies* from Men of general Credit, in favour of our *Non-conformity* to the World in this particular.

The Testimonies of several Writers.

Luther, the *Grand Reformer* (whose *Sayings* were *Oracles* with the Age he lived in, and of no less Reputation now, with many that object upon us) was so far from *condemning* our *plain Speech*, That in his *Ludus* he sports himself with **Thou** to a *single person*, as an *Incongruous* and *Ridiculous Speech*, viz. *Magister, vos estis iratus?* rendered, *Master, are You angry*, as absurd in *Latine*, as [*My Masters, art Thou Angry*] is in *English*. **Erasmus**, a *learned man* and *Critick* in *Speech* (than whom, I know not any, we may so properly refer the *Grammar* of the matter too) not only derides it, but bestows a whole Discourse upon rendring it *Absurd*; plainly manifesting, that it is impossible to preserve *Numbers*, if **Thou**, the only word for more than *One*, be used to express **One**. As also, That the *Original* of this Corruption, was the corruption of *Flattery*. In *Spain*, who knows not, how *Contumelious* it is among that

that *Manly People*, to speak in the *Plural Number* to a *Single Person*? whose *Gravity* and *Constancy* in divers things (whatever other *Vices* they have) do not a little *condemn* the *Fantastick* and *Inconstant Humor* of our *pretended Reformed Country*. And *Lipsius*, maugre all Contradiction proves, That the *Antient Romans* alwaies [*Thou'd*] and [*Thee'd*] their *Senators* and *Emperors*; and further affirms, *That there was no such thing as* Cap-Honour, *or such* Titular-Respects *amongst them*. To conclude, Howell in his History of *France*, gives an Ingenuous Account of its *Original*; where he not only assures us, *That Anciently the Peasant* [*Thou'd*] *the King*; *but that* Pride *and* Flattery *first put* Inferiours *upon paying a* Plural *Respect to the* Single *person of every* Superiour, *and* Superiours *upon receiving it*. And though we had not the *practice* of *God* and *Men* so undeniably to justifie our *plain* and *homely Speech*; yet since we are perswaded, that its Original was from *pride* and *Flattery*, we cannot in *Conscience* use it; and how ever we may be censured as *Singular* by those *loose* and *Airy Minds*, that through the continual *Love of Earthly Pleasures* consider not the true Rise and Tendency of *Words* and *Things*; yet *We*, whom God has convinced by his *Light* and *Spirit* in our Hearts of the *Folly* and *Evil* of such Courses, and brought into a Spiritual discerning of the *Nature* and *Ground* of the *Worlds Fashions*, they appear to be *Fruits* of *pride* and *Flattery*; and we dare not continue in such *vain compliances* to Earthly Minds, lest we Offend *God*, and Burden our own *Consciences*. But having been sincerely affected with the *reproofs* of *instruction*, and our

Hearts been brought into a *watchful ſubjection* to
John 3. 19,20,21 the *righteous Law* of *Jeſus*, ſo as to bring our *Deeds* to his *Light*, to ſee in whom they are wrought, if in God, or not; We cannot, we dare not *Conform* our ſelves to the *Faſhions* of the *World*, that *paſs away*; knowing aſſuredly, that *For every idle*
Mat. 12. 63. *Word that men ſpeak, they ſhall give an Account in the Day of Judgment.*

§. 11. Wherefore, *Reader*, whether thou art a *Night-walking Nicodemus*, or a *Scoffing Scribe*, (One that would *viſit* the Bleſſed *Meſſiah*, but in the *dark Cuſtoms* of the *World*, that thou mighteſt paſs as *undiſcerned*, for fear of bearing his *reproachful Croſs*) or elſe a *Favourer* of *Haman's pride*, and counteſt theſe *Teſtimonies* but a *fooliſh Singularity*; I muſt ſay, *Divine Love enjoyns me to be a Meſſenger of Truth* to thee, and a *faithful Witneſs* againſt the *Evil* of this *Degenerate World*, as in other, ſo in theſe things, in which the *Spirit* of *Vanity* and *Luſt* hath got ſo great an *Head*, and lived ſo long uncontrouled, that it hath *Impudence* enough to term its *Darkneſs Light*, and to call its *Evil Offſpring* by the names due to a better *Nature*, the more eaſily to deceive. And truly, ſo very *Blind* and *Inſenſible* are moſt, of what *Spirit* they are, and ignorant of the *meek* and *ſelf-denying Life* of holy *Jeſus*, (whoſe Name they profeſs) that to call each other **Rabbi**, that is, **Maſter**, *to* **Bow** *to men* (which I call *Worſhip*) *and to* **Greet** *with Flattering Titles, and do their fellow-Creatures Homage; to ſcorn the* Language *to themſelves that they give to God*, and *to ſpend their time and Eſtate to gratifie their wanton minds*; [the Cuſtom of the *Gentiles, that knew not God*] with them are no worſe than *Civility, good Breeding, Decency, Recreation, Accompliſhments*, &c. O! that man would

Con-

Consider, since there are but *Two Spirits*, one *good*, the other *evil*, which of them it is, that inclines the World to these things! And whether it be *Nicodemus*, or *Mordecai* in thee, that doth befriend these *despised Christians*, which makes thee *Ashamed* to own that *openly* in *Conversation* with the World, which the true *Light* hath made *Vanity* and *Sin* to thee in *Secret*? Or if thou art a *Despiser*, tell me, I pray thee, which dost thou think thy *Mockery*, *Anger* or *Contempt* do most resemble *proud Haman* or *good Mordecai*? My Friend, know, that no man hath more *delighted* in, or been *prodigal* of those *Vanities* (called *civilities*) than *my self*; and could I have covered my *conscience* under the *Fashions* of the World, truly, I had found a *Shelter* from the *Showers* of *Reproach*, that have fallen very often and thick upon me: But, had I (with *Joseph*) *conformed* to *Ægypts customs*, I had *sinned* against my God, and lost my *peace*. But I would not have thee think, it is a meer **Thou** or **Title**, nakedly in themselves we *boggle* at, or that we would beget any *Form inconsistent* with *Sincerity* or true *Civility*? [there's but too much of that] but the *Esteem* and *Value* the vain minds of men do put upon them [that must be crossed and stript of their *Delights*] constrains us to testifie so steadily against them. And this know from the sense *God's Holy Spirit* hath begotten in us, *That which requires these* Customs, *begets fear to leave them, pleads for them, and is displeased, if not used and paid*, is the *Spirit of Pride* and *Flattery* in the ground (tho' *Frequency* or *Generosity* may have abated its strength in some) and this being discovered by the *Light*, that now shines from Heaven in the Hearts of the *despised Christians* I have Communion with, ne-

ceſſitates them to this Teſtimony, and *my ſelf* as one of them, and for them, in a *Reproof* of the *Unfaithful*, (who would walk *undiſcerned*, though convinced to the contrary) and for an Allay to the *proud diſpiſers*, who *ſcorn* us as a *People* guilty of *Affectation* and *Singularity*. For the *Eternal God*, who is great amongſt us, and on his way in the Earth, *will root up every Plant that his Right Hand hath not planted*. Wherefore let me beſeech thee, *Reader*, to *conſider* the foregoing *Reaſons*, which were moſtly given me *from the Lord* in that time, when my *Condeſcenſion* to theſe *Faſhions* would have been *purchaſed* at almoſt *any Rate*; but the certain ſenſe I had of their *Contrariety* to the *meek* and *ſelf-denying Life* of holy *Jeſus*, required my *diſuſe* of them, and *faithful Teſtimony* againſt them: *I ſpeak the Truth in Chriſt, I lye not*; I would not have brought *my ſelf* under *Cenſure* and *Diſdain*, could I with *Peace* of *Conſcience* have kept my *Belief* under a *Worldly behaviour*; It was extream Irkſom to me to *decline* and *expoſe* my ſelf: But having an *Aſſured* and *Repeated ſenſe* of the *Original* of theſe *vain Cuſtoms*, that they *riſe* from *Pride*, *Self-love* and *Flattery*, I dared not *gratifie* that mind in my ſelf or others. And for this *Reaſon* it is, that I am earneſt with my *Readers* to be *Cautious*, how they *Reprove* us on this occaſion; and do once more entreat them, that they would *ſeriouſly weigh* in themſelves, whether it be the *Spirit* of the *World*, or of the *Father*, that is ſo *angry* with our *honeſt*, *plain* and *harmleſs* **Thou** and **Thee**, that ſo every *Plant* that God our heavenly Father hath not *Planted* in the Sons and Daughters of men, may be *rooted* out.

CHAP.

CHAP. XI.

§. 1. *Pride leads People to an excessive Value of their Persons.* §. 2. *It is plain from the Racket that is made about Blood and Families; also, in the case of Shape and Beauty.* §. 3. *Blood no Nobility, but Virtue.* §. 4. *Virtue no Upstart; Antiquity, no Nobility without it, else Age and Blood would bar Virtue in the present age.* §. 5. *God teaches that Sense of Nobility, who made of one Blood all Nations: There's the Original of all Blood.* §. 6. *These Men of Blood, out of their Feathers look like other men.* §. 7. *This is not said to reject, but humble the Gentleman: The advantages of that Condition above others. An Exhortation to the Nobility and Gentry, to recover their lost Oeconomy in Families, out of Interest and Credit.* §. 8. *But the Author has an higher Motive; the Gospel and the Excellencies of it, which they profess.* §. 9. *The Pride of Persons, respecting Shape and Beauty: The Washes, Patches, Paintings, Dressings, &c. this Excess would keep the Poor: The mischiefs that attend it.* §. 10. *But Pride in the Old, and Homely, more hateful: That it is usual: The madness of it: Counsel to the Beautiful, to get their Souls like their Bodies; and to the Homely, to supply that in the Adornment of their lasting Part, their Souls with Holiness. Nothing Homely with God but Sin. The Blessedness of those that wear Christ's Yoke and Cross, and are crucified to the World.*

§. 1. BUt Pride ſtops not here; ſhe excites People to an *exceſſive Value and Care of their Perſons:* They muſt have *Great* and *Punctual Attendance*, *Stately Furniture*, *Rich* and *Exact Apparel*: All which help to make up that Pride of Life, that *John* tells us, *Is not of the Father, but of the World:* A Sin God charged upon the *Haughty Daughters* of *Zion*, *Iſa.* 3. and on the *Proud Prince* and *People* of *Tyrus*, *Ezek.* 27, 28. Read theſe Chapters, and meaſure this Age by their Sins, and what is coming on theſe Nations by their Judgments. But at the preſent I ſhall only touch upon the firſt viz. *The exceſſive value People have of their Perſons*; leaving the reſt to be conſidered under the laſt Head of this Diſcourſe, which is **Luxury**, where they may not be improperly placed.

1 John 2. 16, 17.

§. 2. That *People* are generally *Proud of their Perſons*, is too viſible and troubleſome, eſpecially, if they have any pretence either to Blood or Beauty: The one has raiſed many Quarrels among Men, and the other among *Women* and *Men* too often for their ſakes, and at their Excitements. But to the firſt; What a pudder has this *Noble Blood* made in the World, *Antiquity* of *Name* or *Family*, whoſe *Father* or *Mother*, *Great-Grand-Father* or *Great-Grand-Mother* was beſt *Deſcended* or *Allyed?* what *Stock* or what *Clan* they came of? What Coat of Arms they gave? which had of right the *Precedence?* But methinks, nothing of mans Folly has leſs ſhew of *reaſon* to palliate it.

§. 3.

§. 3. For firſt, VVhat matter is it, of whom any one is *Deſcended*, that is not of *ill Fame*; ſince 'tis his own Virtue that muſt raiſe, or *Vice depreſs* him? An *Anceſtor's Character* is no excuſe to a Mans *ill Actions*, but an Aggravation of his *Degeneracy*: And ſince *Virtue* comes not by Generation, I neither am the better nor the worſe for my *Fore-Father*; to be ſure, not in Gods account, nor ſhould it be in Mans. No body would endure Injuries the eaſier, or reject Favours the more, for coming by the hand of a man well or ill *Deſcended*. I confeſs, it were great Honour to a Houſe, to have had no *Iiots*, and with an Hereditary Eſtate to have had a *Lineal Deſcent* of *Worth*: But that was never found, no, not in the *moſt-bleſſed* of *Families* upon Earth, I mean *Abrahams*. To be Deſcended of VVealth and Titles, fills no Mans Head with Brains, nor Heart with Truth; thoſe Qualities come from an higher Cauſe: 'Tis Vanity then, and moſt *condemnable Pride*, for a Man of Bulk and Character to deſpiſe another of a *leſs Size* in the VVorld, and of *meaner Alliance* for want of them; becauſe the latter may have the Merit, where the former has only the Effects of it in an Anceſtor: And though the one be Great by means of a *Fore-Father*; the other is ſo too, but 'tis by his *Own*: Then pray, which is the *braveſt man* of the two?

§. 4. O ſays the Perſon *Proud* of *Blood*; *It was never good World, ſince we have had ſo many* Upſtart Gentlemen.——But what ſhould thoſe have ſaid of that Mans *Anceſtor*, when he ſtarted firſt up into the Knowledge of the VVorld? For he, and all Men and Families, ay, and all

States and *Kingdoms* too have had their *Upſtarts*, that is, their *Beginnings*. This is like being the *True Church*, becauſe Old, not becauſe Good; for Families to be Noble by being Old, and not by being Virtuous; No ſuch matter; It muſt be Age in Virtue, or elſe Virtue before Age; for otherwiſe a man ſhould be Noble by the means of his Predeceſſor; and yet the Predeceſſor leſs Noble than He, becauſe he was the *Acquirer*: Which is a *Paradox* that will puzzle all their *Heraldry* to explain. Strange! that they ſhould be *more Noble* than their Anceſtor, that got their Nobility for them! But if this be abſurd, as it is, then the *Upſtart* is the Noble Man, the man that got it by his *Virtue*; and thoſe are only intituled to this *Honour*, that are the Imitators of his *Virtue*; the reſt may bear his *Name* from his *Blood*, but that is all. If Virtue then give Nobility (which *Heathens* themſelves agree) then Families are no longer truly Noble, than they are Virtuous: And if *Virtue* go not by *Blood*, but by the *Qualifications* of the *Deſcendents*, it follows, *Blood* is *excluded*; elſe *Blood* would *bar Virtue*, and no man that wanted one, ſhould be allow'd the benefit of t'other; which were to ſtint and bound *Nobility* for want of *Antiquity*, and make *Virtue uſeleſs*. Such a *Nobility* would be like our *Mannors* in *England*, which are held by *Cuſtom*, that is, *Ancient uſage*, which becauſe nothing ſo new as our own time can poſſible be, no *Mannor* can be erected, that is, no *Nobility* can be admitted, for *Old Blood* is wanting, though all *Blood* be of an Age: No, let *Blood* and *Name* go together, but pray let *Nobility* and *Virtue* keep Company; for they are neareſt

eſt of Kin: 'Tis thus poſited by God himſelf, that beſt knows how to *apportion* things with an *equal* and *juſt Hand*: He neither likes nor diſlikes by *Deſcent*; nor does he regard what *People were*, but *are*: He remembers not the *Righteouſneſs* of any man that leaves his *Righteouſneſs*; *much leſs any unrighteous man for the Righteouſneſs of his Anceſtor*.

§. 5. But if theſe *Men* of *Blood* pleaſe to think themſelves concerned to believe and reverence God in his holy Scriptures, they may learn, that *In the beginning He made of* One Blood *all Nations of Men, to dwell upon all the Face of the Earth*; and that we all deſcended of *One Father* and *Mother*; A more certain *Original* than the beſt of us can aſſign. From thence *go down* to *Noah*, who was the *Second Planter* of *Humane Race*, and we are upon ſome Certainty for our *Fore-fathers*: What *Violence* has rap'd, or *Virtue* merited ſince, and how far we alive are concerned in either, will be hard for us to determine but a few Ages off us. Acts 17. 26.

§. 6. But methinks, it ſhould ſuffice to ſay, Our own Eyes ſee, that Men of Blood, out of their *Geer* and *Trappins*, without their *Feathers* and *Finery*, have no more *Marks* of *Honour* by Nature ſtampt upon them, than their *Inferiour Neighbours*: Nay, themſelves being Judges, they will frankly tell us, they feel all thoſe Paſſions in their *Blood*, that make them like *other men*, if not farther from the *Virtue*, that truly digniſies. The lamentable Ignorance and Debauchery that now rage among too many of our *Greater ſort* of *Folks*, is too clear and caſting an Evidence in the point: And pray tell me, of what Blood are they come of?

§. 7.

§. 7. Howbeit, when I have ſaid all this, I intend not by *Debaſing one* falſe Quality, to make *Inſolent another* that is not true; I would not be thought to ſet the *Churle* upon the preſent Gentleman's *Shoulder*, by no means; his Rudeneſs will not mend the matter: But what I have writ, is to give Aim to all, where *true Nobility* dwells, that every one may arrive at it by the ways of *Virtue* and *Goodneſs*. But for all this, I muſt allow a great *advantage* to the *Gentleman*, and therefore prefer his *Station* juſt as the Apoſtle *Paul*, after he had *humbled* the *Jews*, that inſulted upon the *Chriſtians* with their *Law* and *Rites*, gave them the advantage upon all other Nations in *Statutes* and *Judgments*. I muſt grant, that the Condition of our *Great Men* is much to be preferred to the Ranks of *Inferiour People*. For *1ſt*, *They have more Power to do Good*; And if their Hearts be equal to their Ability, they are Bleſſings to the People of any Country. *2dly*, The Eyes of the People are uſually directed to them; and if they will be *Kind*, *Juſt* and *Helpful*, they ſhall have their *Affection* and *Services*. *3dly*, They are not under equal *Straits* with the *Inferiour ſort*, and conſequently they have more leiſure and occaſion to poliſh their *Paſſions* and *Tempers* with Books and Converſation. *4thly*, They have more *Time* to *obſerve the Actions of other Nations*, to *Travel* and *View* the *Laws*, *Cuſtoms* and *Intereſts* of other *Countries*, and bring home whatſoever is *Worthy* and *Imitable*. And ſo an eaſier way is open for *Great Men* to get *Honour*; and ſuch as love true *Reputation*, will embrace the beſt means to it. But becauſe it too often happens, that *Great Men* do little

mind

mind to give God the Glory of their *Prosperity*, and to live answerably to his Mercies; but on the contrary, live *without God in the World*, fulfilling the *Lusts* thereof, his Hand is often seen, either in *Impoverishing* or *Extinguishing* them, and raising up *Men* of more *Virtue* and *Humility* to their *Estates* and *Dignity*. However, I must allow, that among People of this Rank, there have been some of them of more than ordinary Virtue, whose Examples have given *Light* to their *Families*: And it has been something *Natural* for some of their *Descendents* to endeavour to keep up the *Credit* of their *Houses*, in proportion to the Merit of their Founder. And to say true, if there be any *advantage* in such *Descent*, 'tis not from Blood, but Education; for Blood has no Intelligence in it, and is often Spurious and Uncertain; but Education has a mighty Influence and strong Byas upon the *affections* and *actions* of men. In this, the *Ancient Nobles* and *Gentry* of this Kingdom did excel: And it were much to be wisht, that our *Great People* would set about to recover the *Ancient Oeconomy* of their *Houses*, the *strict* and *virtuous Discipline* of their *Ancestors*, when men were *Honoured* for their *Atchievments*, and when nothing more exposed a man to shame, than his being born to a *Nobility* he had not *Virtue* to support.

§. 8. O but I have an higher Motive, the *Glorious Gospel* of *Jesus Christ*, which having reacht this *Northern Isle*, and all Ranks professing to believe in it; let me prevail upon you, to seek the *Honour* that it has brought from *Heaven* to all the true Disciples of it, who are indeed the Followers of God's Lamb, that

takes

takes away the Sins of the World. Receive with Meekneſs his *Gracious Word* into your Hearts, that *ſubdues* the Worlds *Luſts*, and leads in the holy way to Bleſſedneſs: Here are *Charms* no carnal *Eye* hath *ſeen*, nor *Ear heard*, nor *Heart perceived*, but they are *revealed* to ſuch humble Converts by his *Spirit*. Remember you are but *Creatures*, and that you muſt dye, and after all be Judg'd.

§. 9. But *Perſonal Pride* ends not in *Nobility* of *Blood*, it leads Folks to a *Fond Value of their Perſons*, be they *Noble* or *Ignoble*; eſpecially if they have any pretence to *Shape* or *Beauty*. It is admirable to ſee, how much it is poſſible for ſome to be taken with themſelves, as if nothing elſe deſerved their *regard*, or the *good Opinion* of others: It would abate their *Folly*, if they could find in their Hearts to ſpare but half the time to think of *God* and their *latter End*, which they moſt prodigally ſpend in *Waſhing*, *Perfuming*, *Painting*, *Patching*, *Attiring* and *Dreſſing*: In theſe things they are preciſe and very Artificial; and for Coſt they ſpare not. But which aggravates the Evil, the *Pride* of *One* might comfortably ſupply the *Need* of *Ten*. Groſs Impiety, that it is! that a *Nations Pride* ſhould not be ſpared to keep a *Nations Poor!* But what is this for at laſt? Only to be admired, to have *Reverence*, draw *Love*, and command the Eyes and Affections of Beholders: And ſo *Fantaſtick* are they in it, as hardly to be pleaſed too. Nothing is *good*, or *fine*, or *fashionable* enough for them; *The Sun it ſelf, the bleſſing of Heaven, and comfort of the Earth, muſt not ſhine upon them, leſt it Tan them; nor the Wind blow, for fear it ſhould diſorder them.*

O Impious Nicity! Yet while they *value themselves* above all else, they make themselves the Vassals of their own Pride; Worshipping their *Shape*, *Feature* or *Complexion*, which soever is their Excellency: The end of all which is but too often to excite unlawful Love, which I call *Lust*, and draw one another into as Miserable as Evil Circumstances. In *Single Persons* it is of ill consequence; for if it does not awaken *unchaste Desires*, it lays no Foundation for *solid* and *lasting Union*; want of which helps to make so many *unhappy Marriages* in the World. But in *Married people*, the Sin is aggravated; for they have none of right to please, but each other, and to affect the *Gaity* and *Vanity* of *Youth*, is an ill sign of loving and living well at Home: It looks rather like dressing for a *Market*: It has had sad Effects in Families; *Discontents*, *Partings*, *Duels*, *Poysonings*, *&c.* and other *Infamous Murders*. No Age can better tell us the sad Effects of this sort of Pride, than this we live in; as how *Excessive* Wanton, so how Fatal has it been to the Sobriety, Vertue, Peace and Health of Families in this Kingdom?

§. 10. But I must needs say, that of all Creatures this sort of Pride does least become the *Old* and *Homely* (if I may call the *Ill-favoured* and *Deformed* so) for the Old are Proud only of what they had, which shews to their Reproach, their Pride has out-liv'd their Beauty, and when they should be a *Repenting*, they are making work for *Repentance*. But the *Homely* are yet worse; they are Proud of what they *never had*, nor never can have; nay, their Persons seem as if they were given for a *perpetual Humiliation*

miliation to their Minds, and to be *proud* of them, is loving *pride for pride's sake*, and to be *proud* without a Temptation to be *proud*: And yet in my whole Life I have obſerv'd nothing more doting on it ſelf. A ſtrange Infatuation and Inchantment of Pride! What! Not to ſee right with their Eyes, becauſe of the Partiality of their Minds? This *Self-love* is *blind indeed*. But to add *Expence* to the *Vanity*, and to be *Coſtly* upon *That* which can't be *mended*; One would think they ſhould be down-right Mad, eſpecially if they conſider that they look the *Homelier* for the things that are *Handſome*, and do but thereby draw their *Deformity* the more into notice by that which ſo little becomes them.

But in ſuch Perſons *Follies*, we have a *Specimen* of Man, what a Creature he is in his *Lapſe* from his *Primitive Image*. *All this* (as Jeſus ſaid of Sin of Old) *comes from within*; that is, the Diſ-regard that man and woman have to the *Word* of their Creator in their *hearts* which *ſhews pride*, and *teaches Humility* and *Self-abaſement*, and directs the mind to the true *Object* of *Honour* and *Worſhip*, and that with an *Awe* and *Reverence* equal to His *Soveraignty* and *Majeſty*. Poor *Mortals*! but *living Dirt*, made of what they tread on; who, with all their Pride cannot ſecure themſelves from the ſpoil of Sickneſs, much leſs from the *Stroke of Death*. O! Did people conſider the *Inconſtancy* of all *viſible things*, the *Croſs* and *Adverſe Occurrences* of Mans Life, the *Certainty* of his *Departure*, and *Eternal Judgment*; 'tis to be hoped, they would bring their Deeds to Chriſts *Light* in their Hearts, they would ſee if they were

were *wrought in God or no.* Art thou *Shapely, Comely, Beautiful,* the exact Draught of an Humane Creature, admire that Power that made thee ſo: Live an harmonious life to the curious Make and Frame of thy *Creation*; and let the *beauty* of thy Body teach thee to *beautifie* thy *Mind* with *Holineſs*, the ornament of the beloved of God. Art thou *Homely* or *Deformed*, Magnifie that Goodneſs which did not make thee a Beaſt, and with the Grace, that is given unto thee, (*for it has appeared to all*) learn to adorn thy Soul with *enduring beauty.* Remember, *The King of Heavens Daughter* (the Church, of which true Chriſtians are Members) *is all glorious within:* And if thy Soul excel, thy Body will only ſet off the Luſter of thy Mind. Nothing is homely in Gods ſight but Sin; and that Man and Woman that commune with their own Hearts, and *Sin not*, that in the *Light* of holy *Jeſus watch* over the Movings and Inclinations of their own Souls, and that ſuppreſs every Evil in its Conception, they love the Yoke and Croſs of Chriſt; and are daily by it *Crucified to the World*; but live to God in that Life which out-lives the *fading Satisfactions* of it.

CHAP. XII.

§. 1. *The Character of a proud Man, a Glutton upon himſelf, is proud of his* Pedigree. §. 2. *He is Inſolent and Quarrelſome, but Cowardly, yet Cruel,* §. 3. *An ill Child, Subject and Servant.* §. 4. *Unhoſpitable.* §. 5. *No Friend to any.* §. 6. *Dangerous in Power, and Miſchievous.*

chievous. §. 7. *Of all things* Pride *bad in Ministers.* §. 8. *They claim Prerogative above others.* §. 9. *And call themselves the Clergy: Their Lordliness and Avarice.* §. 10. *Death swallows all.* §. 11. *The Way to escape these Evils.*

§. 1. TO Conclude this great Head of Pride, let us briefly see upon the whole matter, what is the Character of a Proud Man in himself, and in his divers Relations and Capacities. *A* Proud Man *then is a kind of Glutton upon himself*; for he is never satisfied with *Loving* and *admiring himself*, whilst nothing else with him is worthy either of Love or Care; If good enough to be the Servant of his Will, 'tis as much as he can find in his Heart to allow; as if he had been only *made for himself*, or rather, that he had *made himself.* For as he despises Man, because he cannot abide an Equal, so he does not love God, because he would not have a Superiour; he cannot bear to owe his Being to another, lest he should thereby acknowledge *One above himself.* He is one that is mighty big with the Honour of his Ancestors, but not of the Virtue that brought them to it; much less will he trouble himself to Imitate them: He can tell you of his Pedigree, his Antiquity, what Estate, what Matches; but forget they are gone, and that he must Dye too.

§. 2. But how Troublesome a Companion is Proud Man! Ever Positive and Controuling; and if you yield not, Insolent and Quarrelsome: Yet at the upshot of the matter Cowardly; but if strongest, Cruel. He has no Bowels for

for *Adverſity*, as if it were below him to be ſenſible: He feels no more of other mens *Miſeries*, than if he were not a Man, or it were a Sin to be ſenſible. For not feeling himſelf intereſted, he looks no further; he will not *diſquiet* his Thoughts with other mens *Infelicities*. It ſhall content him to believe, they are *Juſt*: And he had rather Churliſhly upbraid them as the *Cauſe*, than be ready to Commiſerate or Relieve them. So that *Compaſſion* and *Charity* are with him as Uſeleſs as *Humility* and *Meekneſs* are Hateful.

§. 3. A *proud Perſon* makes an Ill *Child*, *Servant* and *Subject*; he Contemns his *Parents*, *Maſter* and *Prince*: He will not be Subject. He thinks himſelf too *Wiſe* or too *Old* to be directed; as if it were a *Slaviſh thing* to *Obey*, and that none were *Free* that may not do what they pleaſe; which turns *Duty* out of Doors, and degrades *Authority*. On the other hand, if he be an *Husband*, or *Father*, or *Maſter*, there is ſcarcely any enduring; he is ſo Inſufferably *Curious* and *Taſty*, that 'tis an Affliction to live with him. For hardly can any hand carry it even enough to pleaſe him; ſome *Piccodillio* about his *Cloaths*, his *Diet*, his *Lodging* or *Attendance* quite diſorders him: But eſpecially, if he fancies any Want in the *State* and *Reſpect* he looks for. Thus *Pride* deſtroys the Nature of *Relations*, on the one ſide, it learns to Contemn *Duty*; and on the other ſide, it turns *Love* into *Fear*, and makes the *Wife* a *Servant*, and the *Children* and *Servants Slaves*.

§. 4. But the *proud Man* makes an *Ill Neighbour* too; for he is an *Enemy* to *Hoſpitality*: He deſpiſes to receive *Kindneſs*, becauſe he

would ſhew none, nor be thought to need it: Beſides, it looks too *Equal* and *Familiar* for his *Haughty Humour*. *Emulation* and *Detraction* are his *Element*; for he is *Jealous* of Attributing any Praiſe to others (where Juſt) leſt that ſhould cloud and leſſen him, to whom it never could be due: He is the man that *fears*, what he ſhould *wiſh*, to wit, *That others ſhould do well.* But that is not all; he maliciouſly *Miſcalls* their *Acts* of *Virtue*, which his *Corruptions* will not let him Imitate, that they may get no *Credit* by them. If he wants an Occaſion of doing *Miſchief*, he can make one; either they *Uſe him Ill*, or have *ſome Deſign upon him*; or *t'other day they paid him not the Cap and Knee, that diſtance and Reſpect he thinks his Quality, Parts or Merits do require.* A ſmall thing ſerves a *Proud Man* to pick a *Quarrel*; of all Creatures the moſt *Jealous*, *Sullen*, *Spightful* and *Revengeful*: He can no more forgive an *Injury*, than forbear to do one.

§. 5. Nor is this all, a *Proud Man* can never be a *Friend* to any body. For beſides that his *Ambition* may alwaies be *brib'd* by *Honour* and *Preferment* to betray that *Relation*, he is *Unconverſible*; he muſt not be *Catechis'd* nor *Counſel'd*, much leſs *Reproved* or *Contradicted*, no; he is too *Covetous* of himſelf to ſpare another man a ſhare, and much too *high*, *ſtiff* and *touchy*; He will not away with thoſe *Freedoms*, that a *Real Friendſhip* requires. To ſay true, he Contemns the *Character*, it is by much too *familiar* and *humble* for him: His *Mighty Soul* would know nothing beſides *himſelf* and *Vaſals* to ſtock the World. He values other men as we do *Cattel*, for their *Service* only; and if he could

could, would use them so: but as it happens, the number and force are Unequal.

§. 6. But a *proud Man* in *Power* is very *Mischievous*; for his *pride* is the more *dangerous* by his *Greatness*, since from *Ambition* in *private men*, it becomes *Tyranny* in them: It would *Reign alone*, nay, *live alone*, rather than have *Competitors*; *Aut Cæsar, aut nullus. Reason* must not *check* it, nor *Rules* of Law *limit* it; and either, it can do no *Wrong*, or 'tis *Sedition* to *Complain* of the Wrong that it does. The men of this Temper would have nothing thought *Amiss* they do; at least, they count it *Dangerous* to allow it so, though so it be; for that would Imply they had *Erred*, which it is alwaies matter of *State* to *deny*. No; they will rather chuse to *Perish obstinately*, than by acknowledging, *yield away* the *Reputation* of *better Judging* to *Inferiours*; though it were their Prudence to do so. And indeed, 'tis all the satisfaction, that *Proud Great-men* make to the World for the *Miseries* they often bring upon it, that first or last upon a Division, *they leave their real Interest to follow some one Excess of humour, and are ever destroyed by it.* This is the end *Pride* gives *proud men*, and the *Ruin* it brings upon them, after it has punisht others by them.

§. 7. But above all things, *Pride* is Intolerable in *Men pretending to Religion*; and of them in *Ministers*; for they are Names of the *greatest Contradiction*: I speak without *Respect*, or *Anger* to *Persons* or *Parties*; for I touch upon the *Bad* of *all*. What should *Pride* do with *Religion*, that *Rebukes* it? or *Ambition* with *Ministers*, whose very Office is *Humility*? And yet there

are but too many of them, that besides an *Equal Guilt* with others in the *fleshly Pride* of the World, are even *proud* of that *Name* and *Office*, that should alwaies mind them of *Self-denial*, and use it as *Beggars* do the *Name* of *God* and *Christ*, only *to get by it*, placing to their own Account the *Advantages* of that *Reverend Profession*, and thereby making their Function but a *Politick Handle*, to raise themselves to the *Great Preferments* of the World. But O then! how can such be his *Ministers*, that said, *My Kingdom is not of this World?* Who of Mankind more *Self-Conceited*, than these Men? If *Contradicted*, as *Arrogant* and *Angry*, as if it were their Calling to be so. *Counsel* one of them, he *Scorns* you: *Reprove* him; and he is almost *ready to Excommunicate* you. *I am a Minister, and an Elder:* Flying thither to secure himself from the reach of *Just Censure*, which exposes him but the more to it; and therefore his *Reproof* cannot be the *Less*, by how much 'tis *Worse* in a *Minister to do Ill and Spurn at Reproof*, than an Ordinary Man.

§. 8. O! but he pleads an *Exemption* by his Office. What! *shall* he *Breed up Chickens to pick out his own Eyes? Be rebuked or Instructed by a Lay-man or Parishioner! A man of less Age, Learning or Ability!* No such matter; He would have us believe, that his *Ministerial prerogative* has placed him out of the *reach* of *popular Impeachment:* He is not subject to *Vulgar Judgments.* Even *Questions* about *Religion* are *Schism: Believe as he says; 'tis not for you to pry so Curiously into the Mysteries of Religion: Never good day since Laymen meddled so much with the Ministers Office:*

Not

Not considering (poor Man!) that the contrary is most true; *Not many good daies since* Ministers meddled so much in Lay-mens business.

Such good Sayings as these [*Be ready to Teach, Answer with Meekness: Let every man speak as of the Gift of God, that is in him: If any thing be revealed to him that sits by, let the first hold his peace: Be not Lords over Gods Heritage, but Meek and Lowly; Washing the Feet of the people as Jesus did those of his poor Disciples*] are Unreasonable and Antiquated Instructions; it is little less than *Heresie* to remember them; to be sure, a Mark of great *Dis-affection* to the *Church*. For by this time their *Pride* has made them the *Church*; the People but the *Porch* at best, a *Cypher*, that signifies *Nothing*, unless they clap their *Figure* before it: forgetting, that if they were as good as they should be, they could be but *Ministers*, *Stewards* and *Under-Shepherds*, that is, *Servants* to the *Church*, *Family*, *Flock* and *Heritage* of *God*; and not that same *Church Family*, *Flock* and *Heritage* they are only *Servants* unto. Remember the words of Christ, *Let him that would be greatest, be your* Servant. 2 Tim. 2. 24, 25. Tit. 3. 1 Cor. 14. 30.

§. 9. There is but one place, where the word *Clerus* (κλῆρος) is used in all the holy Scripture; and they have got it to themselves: from thence they call themselves *Clergy*, that is, The *Inheritance* or *Heritage* of *God*. Whereas *Peter* exhorts the *Ministers* of the Gospel, *Not to be Lords over God's Heritage, nor to feed them for filthy Lucre*. *Peter* (belike) foresaw *Pride* and *Avarice* to be the *Ministers Temptations*; and indeed they have to many prov'd their 1 Pet. 5. 3.

Fall: And to say true, they could hardly *fall* by Worse; nor is there any Excuse to be made for them in these two Respects, that is not worse than their *Sin*. For if they have not been *Lords over God's Heritage*, it is, because they have made themselves that *Heritage*, and *disinherited* the People; So that now they may be the *Peoples Lords*, with a *Salvo* to good Old *Peter's* Exhortation.

And for the other Sin of *Avarice*, they can only avoid it, and speak Truth thus, *That never feeding the Flock, they cannot be said to feed it for Lucre*: That is, They get the Peoples *Money* for *Nothing*. An Example of which is given us by the Complaint of God himself from the Practice of the *Proud, Covetous false Prophets of* Old, *That the people gave their Money for that which was not Bread, and their Labour for that which did not profit them*: And why? Because then the *Priests had no Vision*; and too many now despise it. John 1.

§. 10. But alas! when all is done, what *Folly*, as well as *Irreligion* is there in *Pride*! It cannot *add one Cubit* to any man's Stature: What *Crosses* can it hinder? What disappointments help, or harm frustrate? It delivers not from the *Common Stroke*; *Sickness Disfigures*, *Pain Misshapes*, and *Death Ends* the *Proud Man's* Fabrick: *Six Foot* of *Cold Earth* bounds his *big Thoughts*; and his *Person*, that was too good for any place, must at last *lodge* within the *strait Limits* of *so little* and *so dark* a *Cave*: And who thought nothing well enough for him, is quickly the *Entertainment* of the lowest of all Animals, even *Worms* themselves.

Thus

Thus Pride and Pomp come to the *common End*, but with this difference, *less pity* from the living, and *more pain* to the dying. The *proud Man's Antiquity* cannot ſecure him from *Death*, nor his *Heraldry* from *Judgment*. Titles of Honour vaniſh at this Extremity, and no Power or Wealth, no Diſtance or Reſpect can reſcue or inſure them: *As the Tree falls, it lies*; and *as death leaves men, Judgment finds them.*

§. 11. O! what can prevent this *ill Concluſion*, and what can remedy this *woful Declenſion* from *Ancient Meekneſs*, *Humility* and *Piety*, and that *Godly Life* and *Power*, which were ſo conſpicuous in the Authority of the Preachings and Examples of the living of the firſt and pureſt Ages of Chriſtianity! Truly, nothing but an *inward* and *ſincere Examination* by the Teſtimony of the holy *Light* and *Spirit* of *Jeſus*, of the Condition of their Souls and Minds towards Chriſt, and a [illegible] Inquiry into the Matter and Example[illegible] holy Records. 'Twas his Complaint of old, *That Light was come into the World, but Men lov'd Darkneſs rather than Light, becauſe their deeds were evil.* John 1. If thou wouldſt be a Child of God, and a Believer in Chriſt, thou muſt be a Child of Light, O Man! thou muſt bring thy Deeds to it, and Examine them by that holy Lamp in thy Soul, which is the *Candle* of the *Lord*, that ſhews thee thy Pride and Arrogancy, and reproves thy *delight* in the *vain Faſhions* of this World. *Religion* is a *denial of Self*, yea, of *Self-Religion* too: It is a firm *Tye* or *Bond* upon the Soul to *Holineſs*, whoſe End is *Happineſs*: for by it men come to ſee the Lord. *The pure in Heart* (ſays Jeſus) *ſee God:* Mat. 5. 8 He that once comes to bear *Chriſts Yoke*, is not

carried away by the *Devils Allurements*; he finds *Excelling Joys* in his *Watchfulness* and *Obedience*. If Men loved the Cross of Christ, his Precepts and Doctrine, they would cross their own *Wills*, which lead them to break Christ's holy *Will*; and lose their own Souls, in doing the Devils. Had *Adam* minded that holy *Light* in *Paradice* more than the *Serpents Bait*, and stayed his Mind upon his Creator, the rewarder of Fidelity, he had seen the Snare of the Enemy, and resisted him. O! Do not *delight* in that which is *Forbidden!* Look not upon it, if thou wouldst not be *Captivated* by it: Bring not the guilt of Sins of *Knowledge* upon thy own Soul. Did Christ submit his will to his Fathers, and for the *Joy that was set before him, endure the Cross, and despise the shame* of a new and untrodden way to Glory; thou also must submit thy Will to Christs holy Law and Light in thy Heart, and for the Reward he sets before thee, to wit, *Eternal Life*, [illegible]*ure his Cross, and despise the shame of it.* All desire to *rejoyce* with him, but few will *suffer* with him, or for him: Many are the Companions of his *Table*; not many of his *Abstinence*: The *Loaves* they follow, but the Cup of his *Agony* they leave; 'tis too *bitter*; they like not to Drink thereof: And divers will magnifie his *Miracles*, that are offended at the *Ignominy* of his *Cross*. But O Man! As he for thy *Salvation*, so thou for the Love of Him must *Humble thy self*, and be contented to be of *No Reputation*; that thou mayst follow him not in a *Carnal, Formal way* of vain Mans Tradition and Prescription, but as the holy Ghost by the Apostle expresseth, *In the new and living way*, which Jesus hath Consecrated, that

brings

brings all that Walk in it, to the *Eternal rest* of *God*, whereinto he himself is entred: Who is the Holy and only blessed Redeemer.

CHAP. XIII.

§. 1. AVARICE (*the second Capital Lust*) *its definition and distinction.* §. 2. *It consists in a* Desire of unlawful things. §. 3. *As in* David's *Case about* Uriah's *Wife.* §. 4. *Also* Ahab's *about* Naboth's *Vineyard.* §. 5. Next, in unlawful desires of Lawful things. §. 6. *This* Covetousness, *a mark of* False Prophets. §. 7. *A Reproach to Religion.* §. 8. *An Enemy to* Government. §. 9. *Treacherous.* §. 10. *Oppressive.* §. 11. Judas, *an Example.* §. 12. *So* Elymas *the Sorcerer.* §. 13. *Lastly,* In unprofitable hoarding of Money. §. 14. *The* Covetous Man, *a common Evil.* §. 15. *His Hypocrisie.* §. 16. Gold *his* God. §. 17. *He is sparing to Death.* §. 18. *Is reprov'd by* Christ. §. 19. Ananias *and* Sapphira's *Sin and Judgment.* §. 20. William Tindal's *Discourse on that subject referred unto.* §. 21. Peter Charron's *Testimony against it.* §. 22. Abraham Cowley's *witty and sharp* Satyr *upon it.* Luk. 18.

§. 1. I Am come to the second part of this Discourse, which is **Avarice** or **Covetousness**, an Epidemical and a raging Distemper in the World attended with all the Mischiefs that can make Men miserable in themselves, and in Society; so near a kin to the foregoing Evil, **Pride**, that they are seldom apart: *Like-*

Liberality being almost as hateful to the Proud, as to the Covetous. I shall define it thus? *Co-*
Ephes. 6. *vetousness is the love of Money or Riches: which* (as the Apostle hath it) *is the Root of all Evil.* It branches it self into these *three parts*; 1*st*. *Desiring of unlawful things.* 2*dly*. *Unlawfully desiring of Lawful things.* And *Lastly*, *Hoarding up or unprofitably with-holding the benefit of them, from the relief of private persons, or the Publick.* I shall first deliver the Sense of Scripture, and what Examples are therein afforded against this Impiety: And next, my own *Reasons*, with some *Authorities* from Authors of Credit: By which it will appear, That the working of the *Love* of *Riches* out of the Hearts of People, is as much the business of the *Cross* of *Christ*, as any one Sin that Man is fallen into.

§. 2. And *First*, of *Desiring or Coveting of unlawful things*; it is expresly *Forbidden by God* himself, in the Law he delivered to *Moses* upon *Mount Sinai*, for a *Rule* to his People, the *Jews*,
Exod. 20 to walk by: *Thou shalt not Covet* (saith God) *thy Neighbours House, Thou shalt not Covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.* This *God* confirmed by Thundrings, and Lightnings, and other sensible Solemnities, to strike the People with more Awe in keeping of it, and to make the Breach of these moral Precepts more terrible to them. *Micah* complains full-mouth'd in
Mic. 2. 2. his time, *They covet Fields, and take them by violence*; but their End was Misery. Therefore was it said of old, *Wo to them that covet an evil Covetousness*: This is to our point. We

have

have many remarkable Instances of this in Scripture; two of which I will briefly report.

§. 3. *David* (though otherwise a good Man) by unwatchfulness is taken; the Beauty of *Uriah's* Wife was too hard for him being disarm'd: There was no *Dissuasive* would do; *Uriah* must be put upon a *Desparate Service*, where it was great odds, if he survived it: This was to hasten the *Satisfaction* of his *Desires*, by a way that lookt not like direct *Murder*. The Contrivance took; *Uriah* is kill'd, and his Wife is quickly *David's*: This interpreted *David's Covetousness*. But went it off so? No, *David* had Sharp Sawce with his *Meat*: *His pleasure soon turn'd to Anguish and Bitterness of Spirit: His Soul was overwhelm'd with Sorrow; the Waves went over his Head; he was consumed within him; he was stuck in the Mire and Clay: He cryed, he wept; yea, his Eyes were as a Fountain of Tears. Guiltiness was upon him, and he must be purged, his Sins washt white as Snow, that were as red as Crimson, or he is undone for ever.* His Repentance prevail'd: Behold! what Work this part of *Covetousness* makes! What Evil, what Sorrow! Oh that the People of this *Covetousness* would let the sense of *David's Sorrows* sink deep into their Souls, that they might come to *David's Salvation! Restore me*, saith that good Man: It seems he once knew a *Better State*: Yes, and this may teach the better sort to Fear, and stand in Awe too, lest they Sin, and Fall. For *David* was taken at a Disadvantage; he was off his *Watch*, gone from the *Cross*; the Law not his Lamp and Light, and that instant, he was a *Wanderer* from his Safety, his *Strong Tower*: Then and there it was, the Enemy met him, and vanquisht him.

§. 4.

§. 4. The *Second* Instance is that of *Naboth's Vineyard*: It was coveted by *Ahab* and *Jezabel*; that which led them to such an *Unlawful Desire*, found means to accomplish it. *Naboth* must *Dye, for he would not sell it*: To do it, they *Accuse* the Innocent Man of *Blasphemy*, and find *Two Knights* of the *Post*, *Sons* of *Belial*, to Evidence against him. Thus in the *Name* of *God*, and in shew of pure *Zeal* to his *Glory*, *Naboth* must *Dye*, and accordingly was *Stoned to Death*. The News of which, coming to *Jezabel*, she bid *Ahab arise, and take Possession, for* Naboth *was Dead*. But God follow'd both with his *Fierce Vengeance*. *In the place where the Dogs licked the Blood of* Naboth (saith *Elijah* in the Name of the Lord) *shall Dogs lick thy Blood, even thine; and I will bring Evil upon thee, and take away thy Posterity.* And of *Jezabel* (his Wife and Partner in this *Coveteousness* and *Murder*, he adds) *the Dogs shall eat her flesh by the Walls of* Jezreel. Here is the Infamy and Punishment due to this part of *Coveteousness*. Let this deter those that *Desire unlawful things*, the Rights of others; for God, that is Just, will certainly repay such with Interest in the End. But perhaps these are *Few*, either that they don't, or dare not shew it; because the *Law* will bite, if they do; But the *Next* part hath company *Enough*, that will yet exclaim against the Iniquity of this part of *Coveteousness*, and by their seeming Abhorrence of it, would excuse themselves of all *Guilt* in the rest: Let us consider that,

§. 5. The *Next*, and most common part of *Coveteousness*, is, *The unlawful desire of Lawful things, especially of Riches.* *Money* is *Lawful*; but

1 Tim. 6. 10.

but *The love of it is the root of all Evil*, if the Man of God ſaith true. So *Riches* are *Lawful*; but they that purſue them, *Fall into divers Temptations, Snares* and *Luſts*; if the ſame good Man ſay right. He calls them *Uncertain*, to ſhew their *Folly* and *Danger*, that ſets their Hearts upon them. *Covetouſneſs* is hateful to God; He hath denounced great *Judgment* upon thoſe that are Guilty of it: God Charged it on *Iſrael* of old, as one of the Reaſons of his Judgments; *For the Iniquity of his Covetouſneſs* (ſaith God) *was I wroth, and ſmote him.* In another place, *Every one is given to Covetouſneſs, from the Prophet to the Prieſt; every one dealeth falſly: Therefore will I give their Wives unto others, and their Fields to them that ſhall inherit them.* In another place God complained thus: *But thine Eyes and thy Heart are for nought but thy Covetouſneſs.* By *Ezekiel* God repeats his complaint againſt their *Covetouſneſs: And they come to thee as thy People, and ſit before thee as thy People; They hear thy words, but will not do them; with their Mouths they ſhew much Love, but their Hearts go after Covetouſneſs.* Therefore God, in the choice of Magiſtrates, made it part of their Qualifications to *Hate Covetouſneſs*; fore-ſeeing the miſchief that would follow to that *Society* or *Government*, where *Covetous Men* were in Power; that *Self* would byaſs them, and they would ſeek their own Ends at the coſt of the Publick. *David* rejoyced, *That his Heart inclined not to covetouſneſs; but to the Teſtimonies of his God:* And the *Wiſe Man* expreſly tells us, that *He that hateth covetouſneſs, ſhall prolong his Daies*; making a *Curſe* to follow it. And it is by *Luke* charg'd upon the *Phariſees*, as

Iſa. 57. 17
Jer 6. 13. 8. 10.
& 22. 17.
Ezek 33. v. 31.
Pſal. 119. 30.
Prov. 28. 16.
Luk. 16. 14.

as a *Mark* of their *Wickedneſs*. And Chriſt in that *Evangelift* bids his Followers, *Take heed and beware of* Covetouſneſs: And he giveth a Reaſon for it, that carrieth a moſt excellent Inſtruction in it; *For* (ſaith he) *A Man's Life conſiſteth not in the abundance of the things which he poſſeſſeth:* But he goeth further; *He joyns* Covetouſneſs *with Adultery, Murder* and *Blaſphemy*. No wonder then, if the Apoſtle *Paul* is ſo liberal in his cenſure of this Evil: He placeth it with *All Unrighteouſneſs*, to the *Romans*; to the *Epheſians* he writeth the like, and addeth, *Let not* Covetouſneſs *be ſo much as named among you*: And bids the *Colloſſians*, *Mortifie their Members*; and names ſeveral Sins, as *Fornication, Uncleanneſs*, and ſuch like, but ends with *covetouſneſs*, with this at the Tail of it, *Which* (ſaith he) *is Idolatry*. And we know, there is not a greater offence againſt God; nay, this very Apoſtle calls it, *The Root of all Evil*, *which* (ſaith he) *whilſt ſome have coveted after, they have erred from the Faith, and pierced themſelves through with divers Sorrows: For they that will be Rich, fall into Temptation, and a Snare, and many fooliſh and hurtful Luſts. O Man of God* (ſaith he to his beloved friend *Timothy*) *flee theſe things, and follow after Righteouſneſs, Faith, Love, Patience, Meekneſs.*

Mark 7. 22.

Rom. 1. 29.

Col. 3. 5, 6.

1 Tim. 6. 10, 11, 12

§. 6. *Peter* was of the ſame mind; for he maketh Covetouſneſs to be one of the great *Marks* of the *falſe Prophets* and *Teachers*, that ſhould be among the Chriſtians; and by that they might know them: *Who* (ſaith he) *through* Covetouſneſs *ſhall with feigned words make Merchandize of you*. To conclude, Therefore the Author to the *Hebrews*, at the end of this Epiſtle,

2 Pet. 2. 3.

Epiſtle, leaves this (with other things) not without great Zeal and Weight upon them: *Let* (ſaith he) *your converſation be without* Co- Heb. 13. vetouſneſs (he reſts not in this generality, but 5. goes on) *and be content with ſuch things as you have; for God hath ſaid, I will never leave thee, nor forſake thee.* What then? Muſt we conclude, that thoſe who are not *content*, but ſeek to be *Rich*, *have forſaken God?* The Concluſion ſeems hard; but yet it is natural: For ſuch ('tis plain) are not *content* with what they have; they would have more; they would be *Rich*, if they may; they live not by his Providence, which is here exhorted to: Nor is *Godlineß with content great Gain* to them.

§. 7. And truly, it is a Reproach to a Man, eſpecially the Religious Man, that *He knows not when he hath enough, when to leave off, when to be ſatisfied*; that notwithſtanding God ſends him one plentious Seaſon of *Gain* after another, is ſo far from making that the cauſe of withdrawing from the *Traffiques* of the World, that he makes it a reaſon to Lanch further into it: *The more he hath, the more he may.* He therefore reneweth his *Appetite*, beſtirs himſelf more than ever, that he may have his ſhare in the *Scramble*, while any thing is to be got: This is as if *Cumber*, not *Retirement*, and *Gain*, not *Content* were the Duty and Comfort of a Chriſtian. Oh! that this thing were better conſider'd! For by not being ſo obſervable nor obnoxious to the *Law*, as other Vices are, there is the more Danger for want of that *check*. 'Tis plain, that moſt People ſtrive not for *Subſiſtance*, but *Wealth*. Some there be, that love it ſtrongly, and ſpend it liberally, when they have

have got it: Though this be Sinful, yet more commendable, than *To love Money for Moneys ſake*; That is one of the baſeſt Paſſions, the Mind of Man can be captivated by, a perfect Luſt; and a greater, and more Soul-defiling one there is not in the Catalogue of Concupiſcence: which conſidered, ſhould quicken People into a Serious Examination, how far this Temptation of the Love of Money hath entred them; and the rather, becauſe the ſteps it maketh into the mind, are almoſt inſenſible, which makes the Danger greater. Thouſands think themſelves unconcern'd in the Caution, that yet are perfectly *Guilty* of the Evil: How can it be otherwiſe? when thoſe that have, from a Low Condition, acquired Thouſands, Labour yet to advance thoſe Thouſands, and that with the ſame Care and Contrivance, by which they got them. Is this to live Comfortably, or to be *Rich?* Do we not ſee how *Early they riſe; how late they go to Bed?* How full of the Change, the Shop, the Ware-houſe, the Cuſtom-houſe, of Bills, Bonds, Charter-Parties, *&c.* they are? running up and down, as if it were to Save the *Life* of a Condemned *Innocent*. An *inſatiable Luſt*, and in that ungrateful to God, as well as hurtful to Men, who giveth it them to uſe, and not to Love; that's the *Abuſe*. And if this Care, Contrivance and Induſtry, and that continually, be not from the Love of Money, in thoſe that have *ten times* more than they began with (and much more than they ſpend or need) I know not what Teſtimony Man can give of his Love to any thing.

§. 8.

§. 8. To Conclude, It is an *Enemy to Government in Magistrates*, for it tends to *Corruption*: Wherefore those that God ordained, were such as *Feared him, and hated Covetousness*. Next, it hurts *Society*, for old *Traders* keep the young ones poor; and the great reason why some have too little, and so forced to drudge like *Slaves* to feed their Families, and keep their *Chin* above *Water* is, because *The Rich hold hard to be Richer, and covet more, which dryes up the little Stream of profit from smaller* Folks. There should be a *Standard*, both as to the *Quantity*, and *Time* of *Traffick*, and then the *Trade* of the *Master* to be shared amongst his *Servants* that deserve it: This were both to help the *Young*, to get their Livelyhood, and to give the *Old* time to think of *leaving* this World well, in which they have been so busy, that they might obtain a share in the other, of which they have been so careless.

§. 9. There is yet another Mischief to *Government*; for *Covetousness* leads Men to abuse and defraud it, by *concealing* or *falsifying* the Goods they deal in: as *Bringing in forbidden goods by stealth*; or *Lawful goods so as to avoid the payment of Dues*: or *owning the goods of Enemies for Gain*; or that they are *not well made, or full Measure*: With abundance of that sort of *Deceit*.

§. 10. But *Covetousness* has caused destructive *Feuds* in Families; For *Estates* falling into the hands of those, whose *Avarice* has put them upon drawing greater *Profit* to themselves, than was consistant with *Justice*, has given Birth to much trouble, and caused great *Oppression*: It too often falling out, that such *Executors* have

kept the right *Owners* out of Poſſeſſion with the *Money* they ſhould pay them.

§. 11. But this is all, for *Covetouſneſs betrays Friendſhip:* A *bribe* cannot be better placed to do an *ill thing*, or undo a *good Man*. Nay, it is a *Murderer* too often both of *Soul* and *Body*: Of the *Soul*, becauſe it kills that *Life* it ſhould have in *God*; where Money maſters the Mind, it extinguiſhes all Love to better things of the *Body*: For it will *kill* for *Money*, by *Aſſaſſinations*, *falſe Witneſs*, &c. I ſhall end this head of *Covetouſneſs*, with the Sin and doom of two *Covetous Men*, *Judas* and *Elimas* the Sorcerer.

Judas's Religion fell in *Thorney Ground*; *Love* of *Money* choaked him. Pride and Anger in the *Jews* endeavour'd to *Murder* Chriſt; but till *Covetouſneſs* ſet her hand to effect it, they were all at a Loſs: They found, *Judas* had the *Bag*, and probably lov'd *Money*; they would try him, and did. The Prize was ſet, and *Judas betrays* his *Maſter*, his *Lord* (that never did him wrong) into the hands of his moſt-cruel Adverſaries. But to do him right, he returned the Money; and to be revenged of himſelf, was his own *Hang-man*: A *wicked Act*, a *wicked End*. Come on you *Covetous*, What ſay you now to *Brother Judas*? was he not an Ill Man? did he not do very *Wickedly*? Yes, yes: Would you have done ſo? No, no; *By no means*. Very well; but ſo ſaid thoſe of *Stoning the Prophets*, that yet *Crucified the beloved Son of God*. Rub your eyes well, for the duſt is got in to them, and carefully read in your own Conſciences, and ſee, if out of *love* to *money*, you have not *betrayed* the *Juſt One* in your ſelves, and ſo are *Brethren* with *Judas* in *Iniquity*. I ſpeak for God

as

against an *Idol*; Bear with me: Have you not resisted, yea quenched many times the *Spirit* of Christ in your worldly pursuit after your beloved *Wealth*? *Examine your selves, try your selves; know you not your own selves, that if Christ dwell not*, and rule not, and be not above all beloved *in you, you are Reprobates*, in an undone condition? 2 Cor. 13

§. 12. The other *Covetous Man* is Elymas the *Sorcerer*, a Believer too; but his *Faith* could not go deep for *Covetousness*: He would have driven a *Bargain* with *Peter*; *So much Money* for *so much Holy Ghost*, that he might *sell* it again, and make a good *Trade* of it; corruptly measuring *Peter* by himself, as if he had only had a better *Knack* of *Couzening* the People, than himself, who had set up in *Samaria* for the *Great Power* of *God*, before the *Power* of *God* in *Philip* and *Peter* undeceived the People. But what was *Peter's* Answer and Judgement? *Thy Money* (saves he) *perish with thee, thou hast neither Part nor Lot in this matter: thou art in the Gall of bitterness, and in the bond of Iniquity*: A dismal Sentence. Besides it tends to *Luxury*, and rises often out of it: for from *having much*, they *spend much*; and so become poor by *Luxury*, they are *Covetous* to get to spend more; which *Temperance* would prevent. For if Men would not, or could not (by Good Laws well Executed) be so Lavish in their *Tables*, *Houses*, *Furniture*, *Apparel* and *Gaming*, there would be no such Temptation to *Covet* earnestly, after what they could not use; For it is but here and there a Miser, that loves Money for Money's sake: —— Acts. 8.

§. 13. Which leads to the last and basest part of *Covetousness*, which is yet the most sordid, to wit, *Hording up or keeping Money unprofitably to others and themselves too.* This is *Solomon's Miser*, *that is rich and hath nothing:* A great Sin in the sight of God. He complain'd of such, as had *Stor'd up the labours of the poor in their houses*, he calls it *their spoils*, and that it is *A grinding of the poor, because they see it not again:* But he *blesseth* those that consider the *Poor*; and commendeth every one, *To open freely to his Brother, that is in need*; not only he that is *spiritually*, but *naturally* so; and not to with-hold his *gift* from the poor. The *Apostle* chargeth *Timothy* in the sight of God, and before Jesus Christ, *That he fail not to charge them that are* Rich *in this World, that they trust not in their uncertain* Riches, *but in the living God, who giveth liberally; and that they do good with them, that they may be* Rich *in good Works. Riches* are apt to corrupt, and that which keeps them sweet and best, is *Charity:* He that uses them not, gets them not for the end they are given; but loves them for themselves, not their service. The *Avaricious* is *Poor* in his *Wealth*; He *wants*, for fear of *spending*; and encreases his *fear* with his *hope*, which is *Gain*; and so *tortures* himself with his *Pleasure:* The most like to the Man, that *Hid his Talant in a Napkin*, of all others; for this Man's *Talents* are hid in his *Bags*, out of sight, in *Vaults*, *under boards*, *behind Wainscots*, *else upon Bonds* and *Mortgages*, *growing*, but *under ground*; for it does good to none.

Prov. 17.

Isa. 3. 14, 15.

Psal. 41. 1

Deut. 15. 7.

1 Tim. 6.

§. 14. This *Covetous Man* is a *Monster* in nature; for he has no *Bowels*, and is like the

Poles,

Poles, always *cold*: An *Enemy* to the *State*, for he *spirits* their *Money* away: A *disease* to the *Body politick*, for he obstructs the *Circulation* of the *Blood*, and ought to be removed by a *Purge* of the *Law*: For these are Vices at heart, that destroy by whole-sale. The *Covetous*, he hates all useful *Arts* and *Sciences* as vain, lest they should cost him something the Learning: Wherefore, *Ingenuity* has no more place in his mind, than in his pocket. He lets *Houses* fall, and *Highways* poch to prevent the charge of *Repairs*: And for his spare *Diet*, plain *Cloaths*, and mean *Furniture*, he would place them to the account of *Abstinence*. O Monster of a Man! that can *Take up the Cross for Covetousness, and not for Christ*!

§. 15. But he pretends Negatively to some *Religion* too; for he always rails at *Prodigality*, the better to cover his *Avarice*. If you would bestow a *Box* of *Spicknard* on a good Man's *Head*, to save Money and shew Righteous, he tells you of the *Poor*: But if the *Poor* come, he excuses his *want* of *Charity* with the *unworthiness* of the Object, or the *causes* of his *poverty*, or that he can bestow his *Money* upon those that *deserve* it better; who rarely opens his *purse* till *Quarter-day*, for fear of losing it.

§. 16. But he is more *miserable* than the *poorest*? For *he enjoys not what he yet fears to lose*; They fear what they don't enjoy. Thus is he *poor* by over-valuing his *wealth*; but he is *wretched*, that hungers with *Money* in his *Pocket* in a *Cooks-shop*: Yet having made a *God* of his *Gold*, who knows but he thinks it unnatural to eat what he worships?

§. 17. But which aggravates this Sin, I have my ſelf once known ſome, that to get *Money*, have wearied themſelves into the *Grave*; and to be true to their Principle, when *Sick*, would not ſpare a *Fee* to a *Doctor*, to help the *Slave* to *live*; *and ſo dyed to ſave charges*: A conſtancy, that Canoniſes them *Martyrs* for *Money*.

§. 18. But now let us ſee what Inſtances the Scripture will give us in *reproof* of theſe ſordid *hoarders* and *hiders* of *Money*. A good-like
Luk. 18. *Young-Man* came to *Chriſt*, and enquired the *Way to Eternal Life*: Chriſt told him, *He knew the Commandments*: he reply'd, *He had kept them from his youth* (it ſeems he was no looſe perſon, and indeed ſuch are not ſo, to ſave charges) *And yet lackeſt thou one thing*, (ſaith Chriſt) *Sell all, diſtribute it to the Poor, and thou ſhalt have Treaſure in Heaven, and come and follow me*. It ſeems Chriſt pincht him in the ſore place, he hit the mark, and ſtruck him to the Heart, that knew his Heart: By this He tryed, how well he had *kept the Commandments*, *To love God above all*. 'Tis ſaid, *The Young-man was very ſorrowful, and went his way*: and the Reaſon which is given, is, *That he was very Rich*. The *Tides* met, *Money* and *Eternal life*; contrary deſires: but which prevail'd? Alas! *his Riches*. But what ſaid Chriſt to this? *How hardly ſhall they, that have Riches, enter into the Kingdom of God?* He adds, *It is eaſier for a Camel to go through a Needles Eye, than for a Rich man to enter into the Kingdom of Heaven*; That is, ſuch a *rich Man*, to wit, a *Covetous rich Man*, to whom it's hard to do good with what he has; 'Tis more than an ordinary Miracle. O! Who then would be *Rich* and *Covetous?*

getous? 'Twas upon these *rich men* that Christ pronounced his *Woe*, saying, *Woe unto you that are* Rich, *for ye have received your consolation here*: What! None in the Heavens? No, unless you become willing to be *poor men*.

§. 19. The other Instance is a very dismal one too: 'Tis that of **Ananias** and **Saphira**. In the beginning of Apostolical times it was customary for those who received the *Word* of *Life*, to bring what *substance* they had, and lay it at the Apostles Feet: Of these *Joses*, Sir-named *Barnabas*, was exemplary. Among the rest *Ananias* and his Wife *Saphira*, confessing to the Truth, sold their *possession*, but *Covetously* reserved some of the *Purchase-Money* from the *common Purse* to themselves; and brought a *part* for the *whole*, and *laid it at the Apostles feet*. But *Peter*, a plain and a bold man, in the Majesty of the Spirit said, *Ananias, why hath Satan filled thine Heart to lye to the Holy Ghost, and to keep back part of the Price of the Land? whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? Thou hast not lyed unto Men, but unto God.* But what followed this *Covetousness* and *Hypocrisie* of *Ananias*? Why, *Ananias* hearing these words, **he fell down, and gave up the Ghost.** The like befell his *Wife*, being *privy* to the *deceit* their *Avarice* had led them to: And it is said, that *Great fear came upon all the Church, and those that heard of these things*: And also should on those that now read them. For if this Judgment was shewn and recorded, that we should beware of the like Evil's; What will become of those, that under the profession of Christianity (a Re- Acts 5.

ligion that teaches men to live loose of the world, and to yield up all to the Will and Service of Christ and his Kingdom, not only *retain a part*, but *All, and cannot part with the least thing for Christs sake.* I beseech God to encline the Hearts of my *Readers* to weigh these things! This had not befallen *Ananias* and *Saphira*, if they had acted as in Gods presence with that *entire Love*, *Truth* and *Sincerity*, that became them. O that People would use the *Light* that Christ has given them, to search and see, how far they are under the *power* of this *Iniquity*! For would they but watch against the *Love* of the *World*, and be less in Bondage to the things that are seen, which are Temporal, they would begin to *Set their hearts on things above, that are of an Eternal Nature:* Their *Life would be hid with Christ in God, out of the reach of all the incertainties of Time, and troubles, and changes of Mortality.* Nay, if People would but consider, how hardly Riches are got, how uncertainly they are kept, the envy they bring, that they can neither make a Man *Wise*, nor cure *Diseases*, nor add to Life, much less give *peace* in *Death*: No, nor hardly yield any solid benefit above *food* and *rayment* (which may be had without them) and that if there be any use for them, 'tis *To relieve others in distress:* And so we are but *Stewards* of the plentiful Providences of God; and consequently accountable for our *Stewardship:* If, (I say) these considerations had any room in our minds, we should not thus *post to get*, nor *lock and hide to keep such a mean and impotent thing.* O that the *Cross* of *Christ* (which is *The Spirit and Power of God in Man*) might have more place in the Soul, that it might

Cru-

rucifie us more and more to the World, and
e World to us; That like the dayes of *Pa-*
dice, the *Earth might again be the Footſtool,*
d the Treaſure of the Earth a ſervant, and not
God to Man———Many have writ againſt this
ce, *Three* I will mention.

§. 20. **Wil. Tyndal**, That worthy Apoſtle of
e Engliſh Reformation, has an entire Diſcourſe,
which I refer the Reader, Entituled, *The Para-*
of the wicked Mammon. The next is———

§. 21. **Peter Charron** (a famous *Frenchman*,
d in particular, for the Book he wrote of
iſdom) hath a Chapter againſt **Covetouſ-**
ſ, part of which take as followeth: 'To
ve and affect Riches is *Covetouſneſs:* not only
e *Love* and *Affection*, but alſo every *over-*
rious care and induſtry about *riches*, yea their
iſpenſions themſelves and liberty, with Art
d too much Attention procured, have aſcent
Covetouſneſs; for they are not worthy an
rneſt care and attention. The deſire of
oods, and the pleaſure we take in poſſeſſing
them, is grounded only upon opinion:
he immoderate *deſire* to get Riches, it is
ngreen in our Soul, which with a veno-
ous heat conſumeth our natural Affections,
the end it might fill us with virulent Hu-
ours. So ſoon as it is lodged in our Hearts,
honeſt and natural *affection*, which we owe
ner to our *Parents*, or *Friends*, or our *Selves*,
niſheth away: All the reſt, in reſpect of
profit ſeemeth nothing; yea, we forget in
end, and condemn our ſelves, our Bodies,
Minds for this tranſitory *Traſh*, and as our
verb is. *We ſell our Houſe to get us Hay.* **Co-**
touſneſs is the vile and baſe Paſſion of vul-

gar

'gar *Fools*, who account *riches* the principal
'good of a man, and fear Poverty, as the great-
'eſt evil; and not contenting themſelves with
'*neceſſary Means*, which are forbidden no man,
'weigh that is good in a *Gold-ſmiths Ballance*,
'when Nature hath taught us, to meaſure it by the
'Ell of Neceſſity. For, what greater *folly* can there
'be, than to adore that which Nature it ſelf hath
'put under our feet, and hidden in the Bowels of
'the Earth, as unworthy to be ſeen, yea, rather
'to be contemned and trampled under foot?
'This is that, which the Sin of man hath only
'torn out of the Entrails of the Earth, and
'brought unto light to kill himſelf. We dig
'out the bowels of the Earth, and bring to light
'thoſe things for which we would fight, we are
'not aſhamed to eſteem thoſe things moſt *highly*,
'which are in the *loweſt* in nether-moſt parts of
'the Earth. Nature ſeemeth even in the firſt
'birth of Gold, and womb from whence it
'proceedeth, after a ſort to have preſaged the
'*Miſery* of thoſe that are in love with it; for
'it hath ſo order'd the matter, that in thoſe
'Countries where it groweth, there groweth
'with it neither graſs nor plant, nor other
'thing that is worth any thing: as giving us
'to underſtand thereby, that in thoſe minds
'where the deſire of this mettal groweth, there
'cannot remain ſo much as a ſpark of true
'Honour and Virtue. For what thing can be
'more baſe, than for a man to degrade, and to
'make himſelf a Servant and a Slave to that
'which ſhould be ſubject unto him? *Riches*
'ſerve *Wiſe men*, but command a *Fool*; for
'*Covetous Man* ſerveth his Riches, not they
'him: And he is ſaid to have *Goods*, as he hath

a Feaver, which holdeth, and tyrannizeth over a man, not he over it. What thing more vile, than to love that which is not good, neither can make a good man? Yet, is common, and in the poſſeſſion of the moſt wicked of the World; which many times pervert good manners, but never amend them? without which ſo many wiſe men have made themſelves happy, and by which ſo many wicked men have come to a wicked end. To be brief, What thing more miſerable, than to bind the *living* unto the *dead*, as *Mezentius* did, to the end their death might be languiſhing, and the more cruel, to tye the ſpirit to the excrement and ſcum of the Earth; to pierce through his own Soul with a thouſand Torments, which the amorous Paſſion of Riches brings with it; and to entangle himſelf with the ties and cords of this malignant thing, as the *Scripture* calls them, which doth likewiſe term them Thorns and Thieves, which *Steal away the Heart* of *Man*, *ſnares* of the *Devil*, *Idolatry*, and the *Root* of all *evil*. And truly, he that ſhall ſee the Catalogue of Envies and moleſtations, which Riches ingender into the heart of man, as their proper Thunder-bolt and Lightning, they would be more hated than they are now loved. *Poverty* wants many things; but *Covetouſneſs* All: A *Covetous* man is good to none, and worſt to himſelf. Thus much of *Charron*, a wiſe and great man: my next Teſtimony is yielded by an Author not unlikely to take with ſome ſort of People.

§. 22. *Abraham Cowley* (a witty and ingenious man) yieldeth us the other Teſtimony; of

Ava-

Avarice he writeth thus: 'There are two sorts 'of *Avarice*; the one is but a Bastard-kind, and 'that is the Rapacious Appetite of *Gain*; not 'for its own sake, but for the pleasure of re- 'funding it immediately through all the Chan- 'nels of *Pride* and *Luxury*. The other is the 'true kind, and properly so call'd, which is a 'restless and unsatiable desire of Riches, not for 'any further end or use; but only to hoard 'and preserve, and perpetually increase them. 'The *Covetous Man* of the first kind, is like a 'greedy *Ostrich*, which devoureth any *Metal*; 'but it is with an intent to feed upon it, and 'in effect it maketh a shift to digest and excern 'it. The *Second* is like the foolish *Chough*, which 'loveth to steal *Money*, only to hide it. The 'first doth much harm to Mankind, and a lit- 'tle good to some few; The second doth good 'to none; no, not to himself. The first can 'make no *excuse* to God, or Angels, or ratio- 'nal Men for his Actions: The *second* can give 'no *Reason* or *Colour*, not to the *Devil* himself 'for what he doth: He is a *Slave* to *Mammon* 'without Wages. The *first* maketh a shift to 'be beloved; ay, and envied too by some Peo- 'ple: The *second* is the universal Object of hat- 'red and Contempt. There is no Vice hath 'been so pelted with good Sentences, and es- 'pecially by the Poets, who have pursued it 'with *Stories*, and *Fables*, and *Allegories*, and 'Allusions, and moved (as we say) every Stone 'to fling at it; among all which I do not re- 'member a more fine Correction, than that 'which was given it by one Line of *Ovid's*:

Desunt Luxuriæ multa, Avaritiæ omnia.

Which

Which is, 'Much is wanting to *Luxury*, All to '*Avarice*. To which saying I have a mind to 'add one Member, and render it thus: Po-'verty *wants some*, Luxury *Many*, Avarice *All* 'things. Some body saith of a Virtuous and 'Wise Man, that *having Nothing, he hath all*: 'This is just his *Antipode*, who *Having all things* 'yet *hath Nothing*.

And Oh! What Mans Condition can be worse
Than this, whom Plenty *starves, and* Blessings
curse?
The Beggars *but a* Common Fate *deplore*;
The Rich-poor *Man's Emphatically* Poor.

'I wonder how it cometh to pass, that there 'hath never been any *Law* made against him '(*against him* do I say?) I mean *for him*) as there 'are publick Provisions made for all other *Mad-'men*: It is very reasonable that the KING 'should appoint some Persons to manage his 'Estate, during his Life (for his Heirs commonly need not that Care) and out of it to make it 'their business to see, that he should not want 'Alimony befitting his Condition, which he 'could never get out of his own *Cruel Fingers*. 'We relieve idle *Vagrants*, and counterfeit '*Beggars*, but have no care at all of these really *Poor men*, who are (methinks) to be re-'spectfully treated in regard of their Quality. 'I might be endless against them; but I am al-'most choak'd with the superabundance of the 'Matter? Too much *Plenty* impoverisheth me, 'as it doth them. Thus much against *Avarice*, that *Moth* of the *Soul*, and *Canker* of the *Mind*.

CHAP.

CHAP. XIV.

§. 1. Luxury, *What it is, and the mischief of it to* Mankind: *An Enemy to the Cross of Christ.* §. 2. *Of* Luxury *in* Diet, *how unlike Christ, and contrary to Scripture.* §. 3. *The Mischief it does to the Bodies, as well as Minds of People.* §. 4. *Of* Luxury *in the Excess of* Apparel, *and of* Recreations; *that Sin brought the first* Coat: *People not to be proud of the badge of their Misery.* §. 5. *The* Recreations *of the times Enemies to Virtue; they rise through Degeneracy.* §. 6. *The end of* Clothes *allowable; the Abuse reprehended.* §. 7. *The chiefest* Recreations *of good men of Old was, to serve God and do good to Mankind, follow honest Vocations, not vain Sports and Pastimes.* §. 8. *The* Heathens *knew and did better things: The Sobriety of* Infidels *above* Christians. §. 9. Luxury *condemned in the case of* Dives. §. 10. *The Doctrine of the Scripture positively against a Voluptuous Life.*

§. 1. I Am now come to the other Extream, and that is **Luxury**, which is, *An Excessive Indulgence of* Self *in Ease and Pleasure.* This is the last great Impiety struck at in the Discourse of the holy *Cross* of *Christ*, which indeed is much of the subject of its Mortifying Virtue and Power; a Disease as Epidemical, as Killing: It creeps into all Stations and Ranks of men; the *Poorest* often exceeding their Ability to indulge their Appetite; and the *Rich* frequently wallowing in those things, that please the

the Lusts of their Eye and Flesh: as regardless of the severe Discipline of Jesus, whom they call *Saviour*, as if *Luxury*, and not the *Cross*, were the ordained Way to Heaven. *What shall we eat? What shall we drink? And what shall we put on?* Once the care of *Luxurious Heathens*, is now the Practice, and (which is worse) the Study of pretended Christians: But let such be ashamed, and Repent, remembring, that Jesus did not Reproach the *Gentiles* for those things, to indulge his Followers in them. *Sumptuous Apparel, Rich Unguents, Delicate Wastes, Stately Furniture, Costly Cookery*, and such Diversions as *Balls, Masques, Musicks, Playes, Romances, &c.* which are the Delight and Entertainment of the Times, belong not to the *Holy Path* that Jesus and his true Disciples and Followers trod to Glory; No: *Through much Tribulation* (says none of the least of them) *must we enter into the Kingdom of God.* I do earnestly beseech the *Gay* and *Luxurious*, into whose hands this Discourse shall be directed, to consider well the Reasons and Examples here advanced against their Way of living; if haply they may come to see, how remote it is from true Christianity, and how dangerous to their Eternal Peace. God Almighty by his Grace soften their Hearts to Instruction, and shed abroad his tender Love in their Souls, that they may be overcome to Repentance, and to the Love of the holy Way of the *Cross* of Jesus, the blessed Redeemer of men.

§. 2. *Luxury* has many parts, and the first that is forbidden by the Self-denying Jesus, is the *Belly*: *Take no thought*, (says he to his Disciples) *saying, What shall we eat, or what shall we drink?*

for

for after these things do the Gentiles *seek*: That is, 'The Uncircumcised, the *Heathen*, such as 'live without the true God, and make a God 'of their *Belly*; whose care is to please their 'Appetite more than to seek God and his King-'dom: You must not do so, but *seek you first 'the Kingdom of God, and his Righteousness, and 'all other things shall be added*: 'That which is 'convenient for you, will follow; let every 'thing have its time and order. This carries a serious *Reprehension* to the *Luxurious Eater* and *Drinker*, who is taken up with an excessive Care of his *Palate* and *Belly*, what he shall Eat, and what he shall Drink; often at a loss what to have next: and therefore has an *Officer* to *invent*, and a *Cook* to *dress*, *disguise* and *drown* the *Species*, that it may *cheat the Eye*, *look New* and *strange*; and all to excite an Appetite. To be sure, there is great *Variety*, and that *curious* and *costly*; the *Sawce*, it may be dearer than the *Meat*: And so full is he fed, that without it he can scarce find out a Stomach; which is to force an *Hunger*, rather than to satisfie it———And as he *Eats*, he *Drinks*; rarely for *Thirst*, but *Pleasure*, to please his Palate. For that purpose he will have *divers sorts*, and he must *taste* them all: *One*, however good, is dull and tiresome; *Variety* is more delightful than the Best; and therefore the whole World is little enough to fill his *Cellar*: But were he Temperate in his proportions, his *Variety* might be imputed rather to *Curiosity*, than *Luxury*. But what the *Temperate man* uses as *Cordial*, He drinks by *full Draughts*, till enflam'd by Excess he is fitted to be an *Instrument* of *Mischief*, to not to others, always to himself; whom per-

hap

haps at last he knows not: For such *Brutality* are some come to, they will *Sin* themselves out of their own knowledge——This is the Lust of the Flesh, that is *not of the Father*, but of the World: for upon this comes in the *Musick* and the *Dance*, the *Mirth* and the *Laughter*, which is *Madness*, that the Noise of one Pleasure may drownd the Iniquity of another; fearing to think and reflect upon his actions, lest his own heart should deal too plainly with him: Thus the *Luxurious* live; *They forget God, they regard not the afflicted.* O that the Sons and Daughters of men would consider their Wantonness and their Iniquity in these things! how ill do they requite the goodness of God in the use and abuse of the Plenty he yields! how Cruel they are to his Creatures! how Lavish to their Lives and Virtue! how Thankless for them! forgetting the Giver and abusing the Gift by their Lusts! *despising Counsel, and casting Instruction behind them*, they lose Tenderness and forget Duty; swallowed up of *Voluptuousness*, adding one Excess to another! For God rebuked this Sin in the *Jews* by the Prophet *Amos*: *Ye that put far away the Evil Day, and cause the seat of Violence to come near, that lie upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the Flock, and the Calves out of the Stall; that chaunt to the sound of the Viol, and invent to themselves* Instruments *of* Musick, *like* David; *that drink* Wine *in* Bowls, *and anoint themselves with the chief Oyntment: But they are not grieved for the Affliction of* Joseph.—— These, it seems, were the Vices of the *Jews*, under all their pretence to *Religion*; and these are the great parts of *Luxury* struck at in this

Amos 6. 3,4,5,6.

Diſcourſe. *Dives*, with all his *Sumptuous fare*, went to *Hell*; and the Apoſtle pronounces heavy *Woes* upon thoſe *whoſe God is their Belly*; for ſuch *glory in their Shame*. Chriſt places theſe things to the *Courts* of *Worldly Kings*, not his Kingdom, making them unſeemly in his *followers*: His *Feaſt* therefore (which was his Miracle) to the Multitude, was plain and ſimple; enough, but without Curioſity, or the *Arts* of *Cookery*: and it went down well, for they were *hungry*, the beſt and fitteſt time to eat at. And the Apoſtle in his directions to his much beloved *Timothy*, debaſes the Lovers of worldly *Fullneſs*; and adviſing him to *Godlineſs* and *Content* as the chiefeſt gain; adding, *And having Food and Rayment, let us therewith be content*. Behold the Abſtemious, and moſt contented Life of thoſe Royal Pilgrims the Sons of Heaven, and Immortal Off-ſpring of the great Power of God! They were in *Faſts* and *Perils* often, and eat what was ſet before them; but in all Conditions learned to be *contented*: O bleſſed men! O bleſſed Spirits! let my Soul dwell with yours for ever.

§. 3. But the *Diſeaſes* that *Luxury* begets and nouriſhes, makes it an Enemy to Mankind; for beſides the miſchief it brings to the *Souls* of People, it undermines *Health*, and ſhortens the *Life* of Man. For it gives but *ill Nouriſhment*, and ſo leaves and feeds *corrupt Humours*, whereby the Body becomes *Rank* and *Foul*, *Lazy* and *Scorbutick*; unfit for Exerciſe, and more for honeſt Labour. The Spirits being thus loaded with *ill Fleſh*, and the mind effeminated, a man is made Unactive, and ſo Unuſeful in Civil Society. Theſe are the Burdens of the World, *Devourers* of good things, *Self-lovers*, and ſo

for-

forgetters of *God:* But (which is ſad, and yet juſt) the end of thoſe that forget God is *to be turned into Hell.*

§. 4. But there is another part of *Luxury*, which has great place with vain Man and Woman, and that is the *Gorgeouſneſs of Apparel*, one of the Fooliſheſt becauſe moſt Coſtly and unprofitable Exceſs People can well be guilty of. We are taught by the Scriptures of Truth to believe, that *Sin* brought the *firſt Coat*; Gen. 3. 21. and if conſent of Writers be of force, it was as well *without* as *within:* To thoſe that ſo believe, I direct my Diſcourſe, becauſe they I am ſure, are the generality. I ſay, if *Sin* brought the *firſt Coat*, poor *Adam's Off-ſpring* have little reaſon to be proud or curious in their Clothes; for it ſeems, their Original was Baſe, and the Finery of them will neither make them Noble, nor man Innocent again. But doubtleſs bleſſed was that time, when Innocence, not Ignorance, freed our firſt Parents from ſuch ſhifts; they were then naked, and knew no Shame, but Sin made them aſhamed to be longer Naked. Since therefore Guilt brought Shame, and Shame an Apron and a Coat, how low are they fallen, that glory in their Shame, that are proud of their Fall; for ſo they are, that uſe Care and Coſt to trim and ſet off the very *Badge* and *Livery* of that lamentable *Lapſe*. It is all one, as for a man that had loſt his *Noſe* by a *ſcandalous Diſtemper*, to take pains to ſet out a falſe one, in ſuch ſhape and ſplendor, as ſhould give but the greater occaſion for all to gaze upon him, as if he would tell them, he had loſt his Noſe, for fear they ſhould think he had not. But would a wiſe man be in love with ſuch a *falſe Noſe*, however fine-

ly made? Surely no: And ſhall People that call themſelves Chriſtians, ſhew ſo much love for Clothes, as to neglect Innocence the firſt Clothing? Doth it not ſhew, what coſt of Time and Money People are at, to ſet off their *Shame* with the greateſt ſhew of *Folly*? Is it not to delight in the effect of that Cauſe, for which they rather ſhould lament? If a *Thief* were to wear Chains all his life, would their being *Gold*, and well made, abate his Infamy? To be ſure, his being choice of them, would encreaſe it. Why, this is the very caſe of the vain *Faſhion-mongers* of this ſhameleſs Age; yet will they be *Chriſtians*, *Judges* in *Religion*, *Saints*, what not? O miſerable ſtate indeed! to be ſo blinded by the *Luſt of the Eye*, *the Luſt of the Fleſh*, *and Pride of Life*, as to call ſhame *decency*, and to be curious and expenſive about that, which ſhould be their Humiliation. And not only are they grown in love with theſe Vanities; and thereby expreſs how wide they are from Primitive Innocence; but its Notorious, how many *Faſhions* have been and are invented on purpoſe to excite to *Luſt*; which ſtill puts them at greater diſtance from that harmleſs ſtate, and enſlaves their minds to ſhameful Concupiſcence.

§. 5. Nor is it otherwiſe with *Recreations* (as they call them) for theſe are nearly joyned. Man was made a *Noble*, *Rational*, *Grave Creature*; his *Pleaſure* ſtood in his *Duty*, and his *Duty* in *Obeying God*, which was to *Love*, *Fear*, *Adore* and *ſerve him*; and in uſing the Creation with true Temperance and godly Indifference: His *Happineſs* was in his Communion with God; his *Error* was to leave that *converſation*, and let his Eyes abroad to gaze on tranſitory things. If the *Recreations*

of

of the Age were as pleaſant and neceſſary, as they are ſaid and made to be, *Unhappy* then would *Adam* and *Eve* have been, that never knew them: But had they never fallen, and the World been tainted by their Folly and ill Example, perhaps men had never known the neceſſity or uſe of many of theſe things. *Sin* gave them Birth, as it did the other; they were afraid of the Preſence of the Lord, which was the joy of their Innocency; when they had *ſinned*, then their Minds wandred, ſought other *Pleaſures*, and began to forget God, as he complained afterwards by the Prophet *Amos*: (as before expreſt) *They put far away the Evil Day: They eat the fat of the Flock: They drink Wine in Bowls: They anoint themſelves with the chief Perfumes: They ſtretch themſelves upon Beds of Ivory: They chaunt to the ſound of the Viol, and invent unto themſelves Inſtruments of Muſick, like* David, *not heeding or remembring the Afflictions and Captivity of poor* Joſeph; him they wickedly ſold; *Innocency* quite baniſhed, and *Shame* ſoon began to grow a *Cuſtom*, till they were grown *ſhameleſs* in the Imitation. And truly its now not leſs a ſhame to approach Primitive *Innocence* by modeſt *Plainneſs*, than it was matter of ſhame to *Adam*, that he loſt it, and became forced to tack *Fig-leaves* for a covering. Wherefore in vain do Men and Women *deck* themſelves with *ſpecious pretences* to Religion, and flatter their miſerable Souls with the fair Titles of *Chriſtian*, *Innocent*, *Good*, *Virtuous*, and the like, whilſt the Vanity and Folly reigns. Wherefore, to you all from the Eternal God I am bound to declare, *You Mock him that will not be mocked, and deceive your ſelves*; ſuch intemperance muſt be denied, and you muſt Amos 6. 3,4,5,6.

know your ſelves changed, and more nearly approached to primitive Purity, before you can be entituled to what you do but now uſurp; Ro.8.14. Gal.5.22 23,24,25 *for none but thoſe who are led by the Spirit of God, are the Children of God*; which guides into all Temperance and Meekneſs.

§. 6. But the *Chriſtian World* (as it would be called) is juſtly reprovable, becauſe the very end of the firſt Inſtitution of *Apparel* is groſly perverted. The utmoſt Service that Clothes originally were deſigned for, when *Sin* had ſtript them of their native Innocence, was (as hath been ſaid) *To cover their ſhame*, therefore Plain and Modeſt: Next, *To fence out Cold*, therefore Subſtantial: Laſtly, *To ſhew Sexes*, therefore Diſtinguiſhing. So that then Neceſſity provoked to Clothing, now *Pride* and *vain curioſity*; In former times ſome *benefit* obliged, but now *Wantonneſs* and *Pleaſure*: They minded them for Covering, but now that's the leaſt part; Their greedy Eyes muſt be provided with Gawdy Superfluities, *as if they made their Clothes for Trimming, to be* ſeen *rather than* worn; *only for the ſake of other Curioſities that muſt be tacked upon them, although they neither cover Shame, fence from Cold, nor diſtinguiſh Sexes; but ſignally diſplay their Wanton, Fantaſtick, Full-fed minds, that have them.*

§. 7. Then the beſt *Recreations* was to ſerve God, be juſt, follow their Vocations, mind their Flocks, do good, exerciſe their Bodies in ſuch Practices as might be ſuitable to Gravity, Temperance and Virtue; but now that word is extended to almoſt every Folly, that carries any Mark above open and ſcandalous Filth (deteſted of the very Actors, when they have done

done it.) *So much are men degenerated from* Adam *in his Disobedience*; so much more confident and artificial are they grown in all Impieties; yea, their Minds through Custom are become so very insensible of the Inconveniency that attends the like Follies, that what was once meer Necessity, a badge of Shame, at best, but a Remedy, is now the *Delight*, *Pleasure* and *Recreation* of the Age. How Ignoble is it! how Ignominious and Unworthy of a reasonable Creature! *That which is endued with Understanding, fit to contemplate Immortality, and made a Companion (if not Superior) to Angels, should mind a little Dust, a few shameful Raggs, Inventions of meer* Pride *and* Luxury; *Toyes, so Apish and Fantastick, Entertainments so Dull and Earthly, that a* Rattle, *a* Baby, *a* Hobby-horse, *a* Top, *are by no means so foolish in a simple Child, nor unworthy of his Thoughts, as that such like Inventions should exercise the noble mind of Man and Image of the great Creator of Heaven and Earth.*

§. 8. This the very *Heathens* of old had so clear a Prospect of, that they detested all such Vanity, looking upon such *curiosity* of *Apparel*, and that variety of *Recreations* now in vogue and esteem with false Christians, to be destructive of *good Manners*, in that it more easily stole away the minds of People from Sobriety to *Wantonness*, *Idleness*, *Effeminacy*, and made them only Companions for the *Beast* that perishes: Witness those famous men, *Anaxagoras*, *Socrates*, *Plato*, *Aristides*, *Cato*, *Epictetus*, *&c.* who placed true *Honour* and *Satisfaction* in nothing below *Virtue* and *Immortality*. Nay, such are the remains of *Innocence* amongst some *Moors* and *Indians* to our times, that they not only

Traffique in a ſimple poſture, but if a Chriſtian (though he muſt be an odd one) fling out a *filthy word*, its cuſtomary with them, by way of Moral, *to bring him Water to purge his Mouth:* How much do the like virtuous and reaſonable Inſtances accuſe People profeſſing Chriſtianity, of groſs Folly and Intemperance? O! that Men and Women had the fear of God, and were ſo charitable to themſelves, as to remember Whence they came, What they are doing, and to what they muſt return; that more Noble, more Virtuous, more Rational and Heavenly things may be the matters of their Pleaſure and Entertainment! That they would once be perſwaded to believe, how Inconſiſtent the *Folly*, *Vanity* and Converſation they are moſtly exerciſed in, really are with the true Nobility of a reaſonable Soul; and let that juſt Principle, which taught the *Heathens*, teach them, leſt it be found more tolerable for *Heathens* than ſuch *Chriſtians* in the day of Account! For if their ruder Notions, and more imperfect Senſe of things could yet diſcover ſo much Vanity; if their degree of *Light* condemned it, and they in Obedience thereunto, diſ-uſed it, doth it not behove *Chriſtians* much more? Chriſt came not to Extinguiſh, no, but to Improve that Knowledge; and they who think, they need do leſs now than before, had need to act better than they think. I conclude, That the Faſhions and Recreations now in repute are very abuſive of the end of mans Creation; and that the Inconveniences that attend them, as *Wantonneſs*, *Idleneſs*, *Prodigality*, *Pride*, *Luſt*, *Reſpect of Perſons* (witneſs a *Plume* of *Feathers*,

Feathers, or a *Lace Coat* in a Country Village, whatever be the man that wears them) with the like Fruits, are repugnant to the Duty, Reaſon and true Pleaſure of man, and abſolutely deſtructive of that *Wiſdom*, *Knowledge*, *Manhood*, *Temperance*, *Induſtry*, which render Man truly Noble and Good.

§. 7. Theſe things which have been hitherto condemn'd, have never been the Converſation nor Practice of the Holy Men and Women of old times, whom the Scriptures recommend for *holy Examples* worthy of Imitation. *Abraham*, *Iſaac* and *Jacob* were *plain men* and Princes, as *Graſiers are over their Families and their Flocks*; They were not ſollicitous of the Vanities ſo much lived in by the People of this Generation; for *in all things they pleaſed God by Faith.* The firſt *forſook his Fathers Houſe, Kindred and Country*; a true Type or Figure of that *Self-denial* all muſt know, that would have *Abraham* to their Father: They muſt not think to live in thoſe *Pleaſures*, *Faſhions* and *Cuſtoms* they are call'd to leave; no: but *part with all*, in hopes of the great recompence of Reward, *and that better Country, which is Eternal in the Heavens.* The *Prophets* were generally *poor Mechanicks*; one a *Shepherd*, another an *Herdsman*, &c. they often cried out upon the full-fed, wanton *Iſraelites* to *Repent*, to *fear* and *dread* the Living God, to *forſake* the Sins and Vanities they liv'd in; but they never imitated them. *John Baptiſt*, the Meſſenger of the Lord, *who was ſanctified in his Mothers Womb*, preach'd his Embaſſie to the World in a *Coat* of *Camels Hair*, a rough and homely Garment; Nor can it be conceived that *Jeſus Chriſt* himſelf was much better

Gen. 12. 1, 5.

Amos 7. 14, 15.

Luke 1. 15. Mat. 3. 1, 2, 3, 4.

better Apparell'd, who according to the Fleſh, was of poor Deſcent, and in life of great plainneſs, inſomuch that it was uſual in a way of Deriſion to ſay, *Is not this* Jeſus *the Son of* Joſeph, *a Carpenter?* And this *Jeſus* tells his followers, That as for *ſoft raiment*, *gorgeous Apparel* and *Delicacies*, *they were for King's Courts*; implying, That he and his followers were not to ſeek after thoſe things; but ſeems thereby to expreſs the great difference that was betwixt the lovers of the *Faſhions* and *Cuſtoms* of the *World*, and thoſe whom he had choſen out of it. And he did not only come in that mean and deſpicable manner himſelf, that he might *ſtain the pride of Fleſh*, but therein became *Exemplary* to his followers, what a ſelf-denying Life they muſt lead, if they would be his true Diſciples. Nay, he further leaves it with them in a *Parable*, to the end that it might make the deeper impreſſion, and that they may ſee how inconſiſtent a *pompous*, *Worldly-pleaſing Life* is with the Kingdom he came to eſtabliſh, and call men to the poſſeſſion of. And that is the remarkable ſtory of *Dives*, who is repreſented, firſt, As a *Rich man*; next, as a *Voluptuous man*, *in his rich Apparel*, *his many Diſhes*, *and his pack of Dogs*: And laſtly, as an *Uncharitable man*, *or one who was more concerned how to pleaſe the Luſt of the Eye*, *the Luſt of the Fleſh*, *and the Pride of Life*, *and fare ſumptuouſly every day*, *than to take Compaſſion of poor* Lazarus *at his Gate*: *No*, *his Dogs were more pitiful and kind than he*. But what was the Doom of this Jolly man, this great *Dives*? We read, it was *Everlaſting Torment*; but that of *Lazarus*, *Eternal Joy* with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of God.

Mat. 13. 55. Mark 6.3 Luk. 7.25

In

In short; *Lazarus* was a good man, the other a great man: The one Poor and Temperate, the other Rich and Luxurious: there are too many of them alive; *'Twere well, if his doom might awaken them to Repentance.*

§.8. Nor were thi *Apostles*, the immediate Messengers of the Lord Jesus Christ, other than Poor men, one a *Fisher-man*, another a *Tent-maker*; and he that was of the greatest (though perhaps not the best) Imployment, was a *Custom-gatherer*. So that 'tis very unlikely, that any of them were followers of the *Fashions* of the World; nay, they were so far from it, that, as became the followers of Christ, they liv'd *poor, afflicted, self-denying Lives bidding the Churches to walk as they had them for Examples.* And to shut up this particular, they gave this pathetical account of the holy Women in former times, as an example of *Godly Temperance*, namely, That first they did abstain from *Gold, Silver, breaded Hair, fine Apparel, or such like*; and next, *that their Adornment was a meek and quiet Spirit, and the hidden man of the Heart, which are of great price with the Lord*; Affirming, *That such as live in Pleasure, are dead whilst they live*; for *that the Cares and Pleasures of this Life choak and destroy the Seed of the Kingdom, and quite hinder all progress in the hidden and divine Life.* Wherefore we find, that the Holy Men and Women of former times were not accustom'd to these *Pleasures* and *vain Recreations*; but having their minds set on things above, sought another *Kingdom, which consists in Righteousness Peace and Joy in the Holy Spirit; who having obtained a good Report, are enter'd into their Eternal Rest: therefore their Works follow, and praise them in the Gates.*

Mat. 4. 18
Mat. 9. 9
Acts 18. 1, 2, 3.
John 13. 5.
1 Cor. 4. 9 10, 11, 12 13, 14.
Phil. 3. 17
1 Pet. 2. 21.
Jam. 15. 10.
1 Pet. 3. 4, 5.
1 Tim. 5. 6.
Luk. 8. 14
Heb. 11. 2, 14. 5. 18. Ch. 4. 9. Rev. 14. 13.

CHAP.

CHAP. XV.

§. 1. *The Judgments of God denounced upon the* Jews *for their* Luxury; *all Ranks imcluded.* §. 2. *Christ charges his Disciples to have a care of the Guilt of it: A Supplication to the Inhabitants of* England. §. 3. Temperance *prest upon the Churches by the Apostles.* §. 4. *An Exhortation to* England *to measure her self by that Rule.* §. 5. *What Christian* Recreations *are.* §. 6. Who *need other Sports to pass away their time, are unfit for Heaven and Eternity.* §. 7. *Man has but a few days; they may be better bestowed: This Doctrine is ungrateful to none that would be truly blessed.* §. 8. *Not only Good is omitted by this* Luxurious *life, but Evil committed, as breach of Marriage——Love, loss of Health and Estate, &c.* Play-houses *and* Stagers *most instrumental to this Mischief.* §. 9. *How* Youth *is by them Inflamed to Vanity: What Mischief comes of* Revels, Gamings, &c. *below the Life of Noble Heathens.* §. 10. *The true Disciples of Jesus are mortified to these things: the pleasure and reward of right Employment of time.*

§. 1. BUt such Excess in *Apparel* and *Pleasures*, was not only forbid in Scripture, but it was the ground of that lamentable Message by the Prophet *Isaiah* to the People of *Israel*; *Moreover, the Lord saith, Because the Daughters of* Zion *are* haughty, *and walk with* stretched-forth Necks, *and* wanton Eyes, walking and mincing as they go, *and making a tinkling with their*

Isa. 3. 16 to the end.

their Feet; therefore the Lord will ſmite with a Scab the Crown of the Head of the Daughters of Zion, and the Lord will diſcover their ſecret parts; in that day the Lord will take away the bravery of their tinkling Ornaments, and their Cauls (or *Net-works* in the *Hebrew*) *and their* round Tyres *like the* Moon; *the* Chains, *and the* Bracelets, *and the ſpangled Ornaments; the Bonnets, and the Ornaments of the Legs, and the Head-bands, and the Tablets, and the Ear-Rings, the Rings and Noſe-Jewels; the changable ſuits of Apparel, and the Mantles, and the Wimples, and the Criſping Pins, the Glaſſes, and the fine Linnen, and the Hoods, and the Vails: And it ſhall come to paſs, that inſtead of ſweet Smells, there ſhall be a ſtink; and inſtead of a Girdle, a Rent; and inſtead of a well-ſet* Hair, Baldneſs; *and inſtead of a* Stomacher, *a girding of* Sack-cloth, *and* Burning *inſtead of* Beauty: *Thy men ſhall fall by the* Sword, *and thy* mighty *in the* War; *And her Gates ſhall lament and mourn, and ſhe being deſolate, ſhall ſit upon the Ground.* Behold, O vain and fooliſh Inhabitants of *England* and *Europe*, your *folly* and your *doom!* Yet read the Prophet *Ezekiel's* Viſion of miſerable *Tyre*, what puniſhment her *Pride* and *Pleaſures* brought upon her; and amongſt many other circumſtances theſe are ſome, *Theſe were thy Merchants in all ſorts of things; in blue Clothes and broidered Work, and in Cheſts of rich Apparel, Emeralds, Purple, fine Linnen, Coral and Mat, Spices, with all precious Stones and Gold; Horſes, Charriots,* &c. For which hear part of her doom; *Thy Riches and thy Fairs, thy Merchandize and all thy Company, which is in the midſt of thee, ſhall fall into the midſt of the Sea in the day of thy ruin; and the Inhabitants of the Iſles*

The very practice and garb, and mean, and vanity of this Age, being as liable to the wrath of God which hangs over *England* and *Europ*, and is ready to be executed on their rebellious Inhabitants.

Ezek. 27 the whole Chapter.

Isles shall be astonished at thee, and their Merchant shall hiss at thee; thou shalt be a terror, and shalt be no more: Thus hath God declar'd his displeasure against the *Luxury* of this wanton World. Yet further the Prophet *Zephaniah* goes; so Zeph. 1. 8. thus he speaks: *And it shall come to pass in the day of the Lord's Sacrifice, that I will punish the Princes and the King's Children, and all such as are cloathed with* strange Apparel. Of how evil Consequence was it in those times, for the *Great Men* to give themselves the liberty of following the *vain Customs* of other Nations? or of changing the usual End of *Clothes* or *Apparel*, to gratifie fooliſh Curioſity?

§. 2. This did the Lord Jeſus Chriſt expreſly charge his Diſciples not to be careful about! intimating, that ſuch as were, could not be his Mat. 6. 31, 32, 33. Diſciples. For ſays he, *Take no care what ye should eat, nor what ye shall drink, neither wherewithal ye shall be clothed (for after all these things do the* Gentiles *seek) for your heavenly Father knoweth, that you have need of all these things; but seek ye first the Kingdom of God, and his Righteouſneſs, and all these things shall be added unto you.* Under which of *Eating*, and *Drinking* and *Apparel*, he comprehends all external matters whatſoever; and ſo much appears, as well becauſe that they are oppoſite to the *Kingdom of God and his Righteouſneſs, which are invisible and heavenly things*, as that thoſe very matters he enjoyns them not to be careful about, are the moſt neceſſary, and the moſt innocent in themſelves. If then in ſuch cauſes the Minds of his Diſciples were not to be *ſolicitous*, much leſs in *fooliſh, ſuperſtitious, idle Inventions*, to gratifie the *carnal Appetites* and Minds of men; ſo certain

is, that those who live therein, are none of his Followers, but the *Gentiles*, and (as he elsewhere says) *the Nations of the World, who know not God.* If now then the *distinguishing Mark* between the Disciples of Jesus, and those of the World, is, That One minds the things of Heaven, and God's Kingdom, that *stands in Righteousness, Peace, and Joy in the holy Ghost* (being not careful of External matters, even the most Innocent and Necessary;) and that the Other minds *Eating, Drinking, Apparel*, and the *Affairs* of the *World*, with the *Lusts, Pleasures, Profits* and *Honours* that belong to it; be you intreated for your Souls sake, O Inhabitants of *England*, to be Serious, to reflect a while upon your selves, what Care and Cost are you at of *Time* and *Money* about *foolish*, nay, *vicious things?* so far are you degenerated from the primitive Christian Life. What *Buying* and *Selling*, what *Dealing* and *Chaffering*, what *Writing* and *Posting*, what *Toil* and *Labour*, what *Noise, Hurry, Bustle* and *Confusion*, what *Study*, what *little Contrivances* and *Overreachings*, what *Eating, Drinking, vanity* of *Apparel*, *most ridiculous Recreation*; in short, what *rising early, going to Bed late, Expence of precious Time* is there about things that perish? View the *Streets, Shops, Exchanges, Plays, Parks, Taverns, Coffee-houses, &c.* And is not the World, this *fading World* writ upon every face? Say not within your selves, *How otherwise should men live, and the World subsist?* (the common, though frivolous Objection:) There is enough for all, let some content themselves with less; a few things *plain* and *decent* serve a Christian Life. 'Tis *Lust, Pride, Avarice*, that thrust men upon such

Luke 12. 29, to 36.

Rom. 14. 17.

such Folly; were *God's Kingdom* more the exercise of their Minds, these *perishing Entertainments* would have but little of their Time or Thoughts.

§. 3. This *Self-denying Doctrine* was confirmed and enforc'd by the Apostles in their *Example*, as we have already shown; and in their *Precepts* too, as we shall yet evince in those two most remarkable Passages of *Paul* and *Peter*: Where they do not only tell us, what should be done, but also, what should be *denyed* and *avoided*.

1 Tim. 2. 9, 10. *In like manner I will, that Women Adorn themselves in* Modest Apparel; (What's that?) *with* Shamefacedness *and* Sobriety; *not with* broidered Hair, *or* Gold, *or* Pearls, *or* costly Array [then these are immodest] *but* (*which becometh Women professing Godliness*) *with* good works: Absolutely implying, those who Attire themselves with *Gold, Silver, broidered Hair, Pearls, costly Array, cannot in so doing be Women professing Godliness*; making those very things to be contrary to *Modesty* and what's *Good*; and consequently that they are *Evil*, and unbecoming *Women professing Godliness*. To which *Peter* joyns another Precept after the like sort; viz. *Whose Adorning let it not be that outward Adorning*, of plaiting *the* Hair, *and of wearing of* Gold, *or of putting on* Apparel; (What then?) *but let it be the* hidden Man *of the Heart, in that which is not Corruptible, even the Ornament of a* meek *and* quiet Spirit, *which is in the sight of God of great Price*: And as an inducement, he adds, *For after this manner, in the Old time, the holy* * *Women, who so trusted in God, adorned themselves*: Which doth not only intimate, that both holy Women were so adorned, and that

1 Pet. 3. 3, 4, 5.

* *Note*, not a word of *Men*, as if this vanity belonged not to the Sex; let them observe that

that it behoves such as would be Holy, and trust in the *holy God*, to be so *adorned*; but also, that *they who used those forbidden Ornaments, were the Women and People in all Ages, that* (for all their talk) *were not Holy, nor did trust in God*: Such are so far from *trusting in God*, that the Apostle *Paul* expresly says, *That they who live in* Pleasures, *are dead* (to God) *whilst they live*: And says *James*, *They that live wantonly on Earth, slay the Just.* They farther enjoyn'd, That Christians *should have their Conversation in Heaven, and their Minds fixed on things above: Walk Honestly, as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Envy and Strife: Let not Fornication, Uncleanness, or Covetousness be once named amongst you, neither Filthiness, nor foolish Talking or Jesting, which are not convenient; but rather Giving of Thanks: And let no corrupt Communication proceed out of your Mouth, but that which is good, to the use of Edifying, that it may minister Grace unto the Hearers. But put ye on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the desire thereof.* And *Grieve not the holy Spirit*; (intimating, such Conversation doth) *but be ye Followers of God, as dear Children: Walk circumspectly, not as Fools, but as Wise; redeeming the time, because the dayes are Evil.*

1 Tim. 15, 6. Ja. 5. 5, 6. Ep. 4. 22. Phi. 3. 20 Col. 3. 1, 2, 3, 4. Rom. 13 13, 14. Eph. 5. 2, 3. ch. 4. 29. Rom. 13. 14. Ep. 4. 30. ch. 15. 1, 15, 16.

§. 4. By this measure your selves, O Inhabitants of this Land, who think your selves wrong'd, if not accounted *Christians*: See what proportion your Life and Spirit bear with these most Holy and Self-denying Precepts and Examples. *Well, my Friends, my Soul mourns for you: I have been with and among you; your Life and Pastime are not strangers to my Notice; and*

man

with Compassion, yea, unexpressible Pity I bewail your Folly. O that you would be wise! O that the just Principle in your selves were heard! O that Eternity had time to plead a little with you! Why should your Beds, *your* Glasses, *your* Clothes, *your* Tables, *your* Loves, *your* Plays, *your* Parks, *your* Treats, *your* Recreations (poor perishing Joys) *have all your* Souls, *your* Time, *your* Care, *your* Purse *and* Consideration? *Be ye admonished, I beseech you in the Name of the living God, by one that some of you know, hath had his share in these things, and consequently time to know, how little the like Vanities conduce to true and solid Happiness: No,* my Friends, *God Almighty knows* (and would God, you would believe and follow me) *they end in Shame and Sorrow.* Faithful is that most holy
Gal.6. 4, 5,6,7,8, 9. One, who hath determin'd, *That every Man and Woman shall reap, what they sow*; And will
Rom.2,5 6,8,9. not *Trouble, Anguish* and *Disappointment* be a sad dreadful Harvest for you to *Reap*, for all your *Mis-spent Time* about Superfluities and *vain Recreations? Retire then, quench not the holy Spirit in your selves*; *Redeem your precious abused Time*; *Frequent such Conversation as may help you against your Evil Inclinations*; so shall you follow the Examples, and keep the Precepts of Jesus Christ and all his Followers. For hitherto we have plainly demonstrated, that no such way of living, as is in request among you of the Land, ever was, or can be truly Christian.

Phi.3.20 §. 5. But the best Recreation is, *To do Good*: And all Christian Customs tend to Temperance, and some good and beneficial End; which more or less may be in every Action. For Instance; *If Men and Women would be diligent*

gent to follow their respective Callings, frequent the Assemblies of Religious People, visit sober Neighbours to be edified, and wicked Ones to reform them; be careful in the Tuition of their Children, exemplary to their Servants, relieve the Necessitous, see the Sick, visit the imprisoned, administer to their Infirmities and Indispositions, endeavour Peace amongst Neighbours: Also, *Study moderately such commendable and profitable Arts, as* Navigation, Arithmetick, Geometry, Husbandry, Handicraft, Medicine: *Read the best reputed* Histories *of Ancient Times*: And that Women *Spin, Sow, Knit, Weave, Garden, Preserve, and the like House-wife and honest Employments,* (the practice of the greatest and noblest Matrons and Youth among the very Heathens) *helping others, who for want are unable to keep Servants to ease them in their necessary Affairs; often and private Retirements from all Worldly Objects, to enjoy the Lord; secret and steady Meditations on the divine Life and heavenly Inheritance;* which to leave undone, and prosecute other things, under the Notion of *Recreations*, is *accursed Lust* and *damnable Impiety*. It is most vain in any to object, '*That they can't do these always, and therefore, why may'n't they use these common Diversions?*' For I ask, What would such be at? What would they do? And what would they have? They that have Trades, have not time enough to do the half of what hath been recommended: And as for those who have nothing to do [and indeed do nothing (which is worse) but Sin (which is worst of all)] here is variety of Pleasant, of Profitable, nay, of very Honourable Employments and divertsions for them: Such can with great delight sit at a Play, a Ball,

1 Pet. 1. 15. Heb. 10. 2. 15. 1 Pe. 4. 9, 10, 11. Eph. 6. 4, to 11. Mat. 25. 46, 37. Phil. 2. 4. chap. 4. 8 Ge. 5. 24. Psal. 1. 2. 63. 6. 119. 15. 23. 48. 143. 15.

Amos 6. 3, to 8. a Masque, at Cards, Dice, &c. *Drinking, Revelling, Feasting*, and the like, an entire day; yes, turn Night into Day, and invert the very order of the Creation to humour their Lusts: and were it not for Eating and Sleeping, it would be past a doubt, whether they would ever find time to cease from those vain and *sinful Pastimes*, Ecc. 11. 3 till the hasty *Calls* of *Death* should summon their Appearance in another World: Yet do they think it intolerable, and not possible for any to sit so long at a profitable or heavenly Exercise.

§. 6. But how do these think to pass their vast ch. 11. 3. Eternity away? *For as the Tree falls, so it lies.* Let none deceive themselves, nor mock their Immortal Souls with a pleasant, but most false and pernicious Dream, that they shall be changed by a *constraining* and *irresistible Power, just when their Souls take leave of their Bodies:* Gal. 6. 4, to 9. No, no, *my Friends, What you have Sown, that you shall Reap:* If *Vanity, Folly, visible Delights, fading Pleasures*, no better shall you ever reap Eph. 5. 4, 5. than Corruption, Sorrow, and the woful Anguish of Eternal Disappointments. But alas! what's the reason, that the Cry is so common, *Must we always dote on these things?* Why, most certainly it is this, Phil. 4. 6, 7. they know not what is the Joy and Peace of speaking and acting, as in the Presence of the most holy God: That passes such Eph. 4. 18, 19, 20 vain understandings, darkened with the Glories, Mat. 13. 8, 9. and Pleasures of the God of this World, whose Rom. 10. 2. Religion is *so many mumbled or ignorantly-devout-said-Words, as they teach Parrets*; for if they were of those, whose Hearts are set on things above, and whose Treasure is in Heaven, there would their minds inhabit, and their Pleasure con-

conſtantly be: And ſuch who call that a Burden, and ſeek to be refreſhed by ſuch Paſtimes as a Play, a Morrice-dance, a Punchanello, a Ball, a Maſque, Cards, Dice, or the like, I am bold to affirm, not only never knew the divine Excellency of God and his Truth, but thereby declare themſelves moſt unfit for them in another World. For how is it poſſible they can be delighted to Eternity with that [illegible] which is ſo tedious and irkſome for thirty or forty years, that for a ſupply of Recreation to their minds, the little Toyes and Fopperies of this periſhing World muſt be brought into practice and requeſt? Surely, thoſe who are to reckon for every *idle word*, muſt not uſe Sports to paſs away that time, which they are commanded ſo diligently to redeem; conſidering no leſs work is to be done than *making their Calling and Election ſure*; much leſs ſtudy Recreations to their vain minds, and ſpend the greateſt part of their days, months and years therein, not allowing a quarter of that time towards the great Concernment of their Lives and Souls, for which that time was given them.

Mat. 12. 36. Ep. 5. 15, 16. Phi. 3. 14 15. 2 Pet. 2. 10. Col. 4. 5.

§. 7. There's but little need to drive away that by fooliſh Divertiſements, which flies away ſo ſwiftly of it ſelf; and when once gone, is never to be recalled. Plays, Parks, Balls, Treats, Romances, Muſicks, Love-Sonnets and the like, will be a very invalid Plea for any other purpoſe than their Condemnation (who are taken, and delighted with them) *at the Revelation of the Righteous Judgment of God.* O my Friends! theſe were never invented, but by that Mind, which had firſt loſt the Joy and *raviſhing delights of Gods holy Preſence.* So that we conclude,

1 Tim. 4. 4. to 17. First, That of those many excellent Employments already mentioned, as worthy to possess such Minds as are inclined to these Vanities, there is store enough of time, not only to take up their spare-hours, but double so much, and that with great Delight, Diversion and Profit, both to themselves and others, were they but once weaned from vain and fruitless Fopperies, and did they but consider, how great the Satisfaction, and how certain the Rewards are, which attend this, and the other Life for such universal benefits and virtuous Examples. The second Conclusion is, That what is alledged by me, can be displeasing and ungrateful to none, but such as know not what it is, To walk with God, to prepare for an Eternal Mansion, to have the mind exercised on heavenly and good things, to follow the Examples of the holy Men and Women of former happy Ages, That know not Christs Doctrine, Life, Death, Resurrection, but only have their minds fastned to the Flesh, and by the objects of it are allured, deceived and miserably ruined: And that lastly, despise Heaven, and the Joys that are not seen (though Eternal) for a few perishing Trifles that they do see, though they are determin'd to pass away. *How these are baptized with Christ into his holy Life, cruel Sufferings, shameful Death, and raised with him to Immortal Desires, Heavenly Meditations, a divine New Life, that should be daily* (not babling formal words, but) *growing into the knowledge of heavenly Mysteries, and all Holiness, even unto the measure of the stature of Jesus Christ, the great Example of all*; How (I say) these resemble such most necessary Christian Qualifications, and what share they have there-

Rom. 6. 3. to 8. 1 Cor. 12. 13. Gal. 3. 27 Col. 2. 12 13. Eph. 3. 12, 13.

therein, let their Consciences tell them in the cool of the day.

§.8. But in the next place, such Attires and Pastimes do not only shew the exceeding worldlinesse of Peoples inclinations, and their very great ignorance of the Divine Joys, but by imitating these Fashions, and frequenting these places and Diversions, not only much good is omitted, but a certain Door is opened to much evil to be committed. As First, Precious Time (that were worth a World on a dying Bed) is lost: Money, that might be employ'd for some general good, vainly expended: Pleasure is taken in meer shame; Lusts are gratify'd: the minds of People alienated from Heavenly things, and exercised about meer folly: Pride taken in Clothes, first given to cover Nakedness, whereby the Creature is neglected, and the Noble Creation of God dis-regarded, and men become acceptable by their Trims and the Alamodeness of their Dress and Apparel; from whence Respect to Persons so naturally doth arise, that to deny it, is to affirm the Sun shines not at Noon-day; nothing being more notorious, than the Cringing, Scraping, Sirring and Madaming of Persons, according to the Gawdiness of their Attire; which is most detestable to God, and so absolutely forbidden in the Scriptures, that to do it, is to break the whole Law, and consequently to incur the punishment thereof. Next, What great holes do the like practices make in men's Estates? how are their Vocations neglected? young Women deluded? the Marriage-bed invaded? Contentions and Family Animosities begotten? Partings of Man and Wife? dis-inheriting of Children? dismissing

Job 31. 15, 16.

James 2. 1, to 9.

ſing of Servants; On the other hand, Servants made ſlaves, Children diſ-regarded, Wives deſpiſed and ſhamefully abuſed through the intemperance of their Husbands: which either puts them upon the ſame extravagance; or laying ſuch cruel Injuſtice to heart, pine away their days in grief and miſery. But of all theſe wretched Inventions, the Play-houſes, like ſo many Helliſh Seminaries, do moſt perniciouſly conduce to theſe ſad and miſerable Ends, where little beſide Frothy, Wanton, if not directly Obſcene and Profane Humours are repreſented, which are of Notorious ill Conſequence in the Minds of moſt (eſpecially the Youth) that frequent them. And by this Idle and Deboiſt Stagers are encourag'd and maintain'd; than which ſcarcely a greater Abomination can be thought on of that rank of Impieties, as will anon particularly be ſhown; and truly, nothing but the great pleaſure People take therein, could blind their Eyes from ſeeing it.

Pſal. 4.2. 12.2.

§. 9. But laſtly, The grand Indiſpoſition of mind in People to ſolid, ſerious and heavenly *Meditations*, by the almoſt continual, as well as pleaſant Rumination of thoſe various adventures they have been entertain'd with, which in the more youthful can never miſs to enflame and animate their boyling and airy Conſtitutions; and in the reſt of the common Recreations of Balls, Maſques, Treats, Cards, Dice, *&c.* there are the like opportunities to promote the like Evils. And yet farther, how many Diſorders, Quarrels, Animoſities, nay, Murders too, as well as Expence of Eſtate and precious Time have been the immediate conſequences of the like Practices? In ſhort, Theſe were the ways of the

Job 35. 13.

Eccleſ. 2. 1, 2.

the *Gentiles*, that knew not God, but never the Practice of them that feared him; nay, the more Noble amongst the *Heathens* themselves, namely, *Anaxagoras*, *Socrates*, *Plato*, *Antisthenes*, *Aristides*, *Cato*, *Tully*, *Epictetus*, *Seneca*, *&c.* have left their disgust to these things upon Record, as odious and destructive, not only of the Honour of the *Immortal God*, but of all *good Order* and *Government*, as leading into *Looseness*, *Idleness*, *Ignorance* and *Effeminacy*, the grand Cankers and Bane of all States and Empires. But such is the *Latitudinarian Impudence* of this Age, that they Canonize themselves for Saints, if not guilty of every *Newgate-Filth* and *Kennel Impiety*; and the pretended Innocency of these things steals away their minds from better into the love of them; nay, it gives them confidence to plead for them, and by no means will they think the contrary: But why? Because it is a *Liberty that feeds the Flesh, and gratifies the lustful Eye and Palate of poor Mortality:* Wherefore they think it a laudable condition to be in equality to the *Beast*, that eats and drinks but what his Nature doth require, although the Number is very small of such. So very exorbitant are Men and Women in this present Age; for either they do believe, their Actions are only to be ruled by their own Will: or else at best, that not to be stained with the *vilest wickedness*, is matter of great boasting: and indeed it is so in a time; when nothing is too wicked to be done. But certainly, it is a sign of *Universal Impiety* in a Land, *When not to be guilty of Sins the very* Heathens *loath, is to be Virtuous, yea, and* Christian *too, and that to no small degree of Reputation:* A dismal Symptom to a Coun- Eph. 4. 17, to 25.

Country! But is it not to be greatly blinded, that thoſe we call Infidels, ſhould deteſt thoſe Practices as Infamous, which People, that call themſelves Chriſtians, cannot or will not ſee to be ſuch, but gild them over with the fair Titles of *Ornament*, *Decency*, *Recreation*, and the like? Well, *my Friends*, if there were no God, no Heaven, no Hell, no holy Examples, no *Jeſus Chriſt* in Croſs, Doctrine, Death and Reſurrection to be conform'd unto, yet would *Charity to the Poor*, *Help to the Needy*, *Peace amongſt Neighbours*, *Viſits to the Sick*, *Care of the Widdow and Fatherleſs*, with the reſt of thoſe Temporal good Offices already repeated, be a *nobler Employment*, and much more worthy of your diligence and pains. Nor indeed is it to be conceived, that the way to Glory is ſmooth'd with ſuch variety of *Carnal Pleaſures*; for then *Conviction*, a *Wounded Spirit*, a *Broken Heart*, a *Regenerate Mind*, in a word, *Immortality* would prove as meer *Fictions*, as ſome make them, and others therefore think them; No, theſe Practices are for ever to be extinguiſh'd and expell'd all Chriſtian Society. For I affirm, That to one, who internally knows God, and hath a ſenſe of his bleſſed Preſence, all ſuch *Recreations* are *Death*; yea, more dangerouſly Evil, and more apt to ſteal away the Mind from its heavenly Exerciſe, than groſſer Impieties: For they are ſo big, they are plainly ſeen; ſo dirty, they are eaſily deteſted: which Education and common Temperance, as well as Conſtitution in many, teach them to abhor; and if they ſhould be committed, they carry with them a proportionable Conviction. But theſe pretended *Innocents*, theſe ſuppoſed *harmleſs Satisfactions*

Phil. 4. 6, 7, 8, 9. Job 24. 12. Pſal. 103. 22. Prov. 18. 24. Pſal. 51. 17. Mat. 5. 4. Luke 6. 25. Rom. 2. 7 Pſ. 40. 8. Prov. 13. 21. Ro. 7. 22. Heb. 11. 13, 14, 15, 16. Ro. 1. 15, to 33. Eph. 13. 13.

tisfactions are *more Surprizing*, *more Fatal*, *more Destructive*; for as they easily gain an admission by the senses, so the more they pretend to *Innocency*, the more they secure the Minds of People in the *common use* of them; till they become so *insensible* of their Evil Consequences, that with a mighty Confidence they can plead for them. Job. 1. 4. Mat. 27. 38, 39.

§. 10. But as this is plainly *not to deny themselves*, but on the contrary, to employ the vain *Inventions* of carnal Men and Women, *To gratifie the desire of the Eye, the desire of the Flesh, and the Pride of Life*; all which exercise the Mind below the *divine* and *only true Pleasure* (or else, tell me what does?) So, be it known to such, That the *Heavenly Life* and *Christian Joys* are of another kind (as hath already been expreſt) nay, that the true Disciples of the Lord Christ must be hereunto crucified, as to Objects and Enjoyments that attract downwards, and that their Affections should be so raised to a more *sublime* and *spiritual Conversation*, as to use this World, even in its most innocent Enjoyments, as if they used it not. But if they take *Pleasure* in any thing below, it shall be in such good Offices as before-mentioned, whereby a benefit may redound in some respect to others; in which God is honoured over all visible things, the *Nation* relieved, the *Government* better'd, *Themselves* rendred exemplary of good, and thereby justly entituled to present Happiness, a sweet Memorial with Posterity, as well as otherwise to a Seat at his *Right Hand*, *where there are Joys and Pleasures for ever*: Than which, there can be nothing more Honourable, nothing more certain, World without end. 1 John 2. 15, 16, 17. Job 36. 7 Psa. 5. 12. Psal. 37. 25, 29. Prov. 10. 7. Mark 4. 19. Ps. 16. 10.

CHAP.

CHAP. XIII.

§. 1. *Luxury should not be used by* Christians, *because of its inconsistency with the Spirit of Christianity.* §. 2. *The Cup that Christ's true Disciples drink.* §. 3. *O! who will drink of this Cup?* §. 4. *An Objection answered, of the nature of Gods Kingdom, and what it stands in.* §. 5. *Of the frame of the Spirit of Christs Followers.*

§. 1. BUt the *Luxury* opposed in this discourse, should not be allowed among *Christians, because both that which invents, delights therein, and pleads so strongly for it, is inconsistent with the true Spirit of* Christianity; *nor doth the very nature of the Christian Religion admit thereof.* For therefore was it, that *Immortality* and *Eternal Life* were brought to Light, that all the *Invented Pleasures* of Mortal Life, in which the World lives, might be forgone and relinquish'd: And for this reason it is, that nothing less than immense *Rewards* and *Eternal Mansions* are promised, that Men and Women might therefore be encourag'd willingly to forsake the vanity and fleshly satisfactions of the World, and encounter with boldness the *Shame* and *Sufferings* they must expect to receive at the hand of (it may be) their nearest Intimates and Relations.

Luk. 16. 13. Joh. 15. 17, 18, 19. ch. 16. 20 ch. 17. 15 16. 17. 2 Pet. 3. 11. Heb. 11. 24. 25, 26 27. Rom. 8. 18. 2 Tim. 3. 11, 12. Heb. 12. 1, 2. Mat. 10. 37.

For if the *Christian Religion* had admitted the *Possession* of this *World* in any other sense, than the simple and naked use of those *Creatures*, really given of *God* for the *necessity* and *convenience* of the whole Creation (for instance, Did it

it allow all *that Pride, Vanity, Curiosity, Pomp, Exchange* of *Apparel, Honours, Preferments, Fashions* and the *Customary Recreations, with whatever may delight and gratifie their Senses:*) Then what need of a *daily Cross?* a *self-denying Life? working out Salvation with fear and trembling? seeking the things that are above? having the Treasure and Heart in Heaven? No Idle Talking, no Vain Jesting, but Fearing and Meditating all the day long? undergoing all Reproach, Scorn, Hard Usage, Bitter Mockings and Cruel Deaths?* What need these things? and why should they be expected in order to that glorious Immortality and Eternal Crown, if the *Vanity, Pride, Expence, Idleness, Concupiscence, Envy, Malice* and whole manner of living among the (called) Christians were allow'd? No, certainly, but as the Lord Jesus Christ well knew in what *foolish Trifles* and *vain Pleasures* (as well as grosser Impieties) the minds of Men and Women were fixed, and how much they were degenerated from the Heavenly Principle of Life, into a lustful seeking after the Enjoyments of this perishing World (nay, inventing daily new ones, to gratifie their *carnal Appetites*) so did he not less foresee the *difficulty* that all would have to relinquish, and forsake them at his call, and with what great unwillingness they would take their leave, and be weaned from them. Wherefore, to induce them to it, he did not speak unto them in the Language of the *Law*, that they should have an Earthly *Canaan*, great Dignities, a numerous Issue, a long Life, and the like; no, rather the contrary (at least, to take these things as they should fall) but he speaks to them in a high-

Mat. 16. 24. Luk. 9. 23 Phil. 2. 12 Col. 3. 2. Eph. 5. 4, 5. Neh. 13. 9. Ps. 112. 1. Ps. 28. 14 Ps.. 119 97. Luk. 18. 23. Heb. 11. 36. 1 Tim. 4. 10. Hebr. 10. 33. ch. 12 37, 38.

Luk. 6. 20. ch. 12 32 ch. 22. 29 Col. 1. 13 1 Thes. 2. Heb. 12. 28. Jam. 2. 5. John 15. 14, 15. Rom. 8. 17. Heb. 2. 11. ch. 1 2. 2, 13. ch. 11 6.

higher strain, namely, *He assures them of a Kingdom and a Crown that are Immortal, that neither Time, Cruelty, Death, Grave nor Hell, with all its Instruments shall ever be able to disappoint or take away from those, who should believe and obey him:* Further, *That they should be taken into that near Alliance of loving Friends, yea, the intimate divine Relation of dear Brethren and Co-heirs with him of all Cœlestial Happiness, and a glorious Immortality.* Wherefore, if it be recorded, *That those who heard not* Moses, *were to dye; much more they who refuse to hear and obey the Precepts of this great and Eternal Rewarder of all that diligently seek and follow him.*

1 Pet. 2. 21. Luk. 12. 29, 30, 31 1 Tim. 5 6. Mat. 19. 27, 28, 29. Luk. 6. 22. Joh 15. 20. Mat. 7, 8. 9, 10. Luke 12. 32, 33, 34 35, 36.

§. 2. And therefore it was, that he was pleased to give us in his own Example a Taste of what his Disciples must expect to drink more deeply of, namely, *The Cup of Self-denial, cruel Tryals and most bitter Afflictions:* He came not to consecrate a way to the eternal Rest through *Gold* and *Silver, Ribbons, Laces, Points, Perfumes, costly Clothes, curious Trim's, exact Dresses, rich Jewels, pleasant Recreations, Plays, Treats, Balls, Masques, Revels, Romances, Love-songs* and the like Pastime of the World; no, no, alas! but by forsaking all such kind of Entertainments, yea, and sometimes, more *lawful enjoyments* too; and chearfully undergoing the *loss of all* on the one hand, and the *Reproach, Ignominy*, and the most hateful *Persecutions* from ungodly men on the other. He needed never to have wanted such variety of *Worldly Pleasures*, had they been suitable to the nature of his Kingdom; for he was tempted (as are his followers) with no less Bait than all the invented *Glories* of the *World*: But he that Commanded

ed them, *to seek another Country, and to lay up Treasure in the Heavens that fade not away*, and therefore charg'd them, never to be much inquisitive about *what they should Eat, Drink, or put on*, because (saith he) *after these things the* Gentiles, *that know not God, do seek* (and *Christians*, that pretend to *know* him too:) *but having Food and Raiment, therewith to be content*: He (I say) that enjoyn'd this Doctrine, and led that Holy and Heavenly Example, even the Lord *Jesus Christ*, bid them that would be his Disciples, *Take up the same Cross, and follow him.* Mat. 6. 19,20. ch. 6. 31, 32,33. 1 Tim. 6. 6. to 1 Mark 8. 31. to 39.

§. 3. O who will follow him! Who will be true Christians? we must not think to steer another Course, nor to drink of another *Cup*, than hath the Captain of our Salvation done before us! no, for 'tis the very question he asked *James* and *John*, the Sons of *Zebedee* of Old, when they desired to sit at his Right and Left Hand in his Kingdom, *Can you first drink of the Cup I am to drink of? and be baptiz'd with the Baptism I am to be baptiz'd withal?* otherwise no Disciples, no Christians. Whoever they are, that would come to Christ, and be right *Christians*, must readily abandon every *delight*, that would steal away the Affections of the mind, and exercises it from the *Divine Principle* of *Life*, and freely write a Bill of Divorce for every beloved Vanity; and all under the Sun of Righteousness is so. Heb 2. 10 Matth. 20 22,23.

§. 4. But some are ready to object, (who will want Scripture for their *Lusts*, although it be evidently misapply'd) say they, *The Kingdom of God stands not in Meats, nor in Drinks, nor in Apparel*, &c. *Answ.* Right; therefore it is Object. 1

that

that we ſtand out of them. But ſurely, you have the leaſt Reaſon of any to object this to us, who make thoſe things ſo neceſſary, as our *not Conforming* to them renders us obnoxious to your Reproach; which how Chriſtians, or reſembling it is the *Righteouſneſs, Peace* and *Joy, in which the Heavenly Kingdom ſtands*, let the juſt Principle in your own Conſciences determine. Our Converſation ſtands in *Temperance*, and that ſtands in Righteouſneſs, by which we have obtain'd that Kingdom, your latitude and exceſs have no ſhare nor intereſt in. If none therefore can be true Diſciples, but they that come to *bear* the *Daily Croſs*, and that none *bear* the *Croſs*, but thoſe who follow the example of the Lord *Jeſus Chriſt* through his *Baptiſm* of *Afflictions* and *Temptations*; and that none are ſo *baptiz'd* with him, but thoſe whoſe Minds are retired from the *Vanities*, in which the generality of the World live, and become obedient to the holy *Light* and divine *Grace*, with which they have been enlightened from on high, and thereby are daily exerciſed, to the crucifying of every contrary Affection, and bringing of Immortality to light; if none are true Diſciples but ſuch (as moſt undoubtedly they are not) then let the People of theſe days a little ſoberly reflect upon themſelves, and conclude, *That none who live and delight in theſe vain Cuſtoms, and this un-Chriſt-like Converſation, can be true* Chriſtians *or* Diſciples *of the Crucifi'd Jeſus*; for otherwiſe, how would it be a *Croſs* to the *Chriſtian Life* matter of *Difficulty* and *Reproach*? No, *the offence of the Croſs would ſoon ceaſe, which is the Power of God to them that believe*, that every *Luſt* and *Vanity* may be ſubdued, and

Rom. 6. 3 4, 5, 6. Phil. 3. 10. 1 Pet. 4. 13. Tit. 2. 11, 12, 13. John 1. 9. Rom. 6. 6. Gal. 2. 20. ch. 5. 24. ch. 6. 14. 2 Tim. 1. 10.

Gal. 5. 11. 1 Cor. 1. 17, 18.

and the Creature brought into an holy Subjection of Mind to the heavenly will of its Creator. For therefore has it been said, That *Jesus Christ* was and is *manifested*, that by his *Holy, Self-denying Life* and *Doctrine* he might put a baffle upon the *proud Minds* of men, and by the *Immortality he brought*, and daily brings *to light*, *he might stain the Glory of their mortal Rests and Pleasures*; that having their Minds weaned from them, and being crucified thereunto, *they might seek another Country, and obtain an Everlasting Inheritance: for the things that are seen are Temporal* (those they were, and all true Christians are to be redeem'd from resting in) *but the things that are not seen, are Eternal*; those they were, and all are to be brought to, and have their Affections chiefly fixed upon. Verse 27. 28, 29. Heb. 4. 1, to 12. 2 Cor. 4. 17, 18.

§. 5. Wherefore a true Disciple of the Lord *Jesus Christ* is to have his Mind so conversant about heavenly things, *That the things of this World may be used, as if they were not; that having such things as are necessary and convenient, he be therewith content*, without the Superfluity of the World, *whereby the Pleasure, that in the times of Ignorance was taken in the Customs and Fashions of the World, may more abundantly be supply'd in the hidden and heavenly Life of Jesus: for unless there be an abiding in Christ, it will be impossible to bring forth that* Much Fruit, *which he requires at the hands of his Followers, and wherein his Father is glorified.* But as it's clear, that such as live in the Vanities, Pleasures, Recreations and Lusts of the World, abide not in him, neither know him, (*for they that know him, depart from Iniquity*) so is their abiding and delighting in those bewitching Follies, the very reason, why they Col. 3. 3, 4. Joh. 15. 6, 7, 8. Rom. 8. 5, 6, 7, 8. 1 Joh. 2. 4. Rev. 3. 20 Ps. 80. 81

they are so ignorant and insensible of him, that *continually stands knocking at the Door of their Hearts*, in whom they ought to abide, and whose divine Power they should know to be the *Cross*, on which every beloved Lust and alluring Vanity should be slain and crucified, that they might feel the heavenly Life to spring, and themselves to be quickned, to seek the things that are above; *that when Christ shall appear, they might appear with him in Glory, who is over All, God blessed forever*, Amen.

Col. 3. 1, 2, 3, 4. Rom. 9. 5

CHAP. XVII.

§. 1. *The* Customs, Fashions, &c. *which make up the Attire and Pleasure of the Age, are Enemies to inward Retirement.* §. 2. *Their end is to gratifie Lust.* §. 3. *Had they been solid,* Adam *and* Eve *had not been happy, that never had them.* §. 4. *But the confidence and presumption of* Christians (*as they would be called*) *in the use of them Abominable.* §. 5. *Their Authors further condemn them, who are usually loose and vain People.* §. 6. *Mostly borrow of the* Gentiles, *that know not God.* §. 7. *An Objection of their Usefulness consider'd and answer'd, and the Objectors reproved.* §. 8. *The best* Heathen *abhoring what pretended* Christians *plead for.* §. 9. *The use of these things encourages the Authors and Makers of them to continue in them.* §. 10. *The Objection of the Maintenance of Families answered: None must do Evil, that Good should follow: But better Employs may be found, more serviceable to the World.* §. *Another Objection answered: God no Auth*

of their Inventions, and so not excusable by his Institution. §. 12. *People pleading for these Vanities show what they are. An Exhortation to be weighty and considerate, The way to true Discipleship, to abandon this* School *and* Shop of Satan.

§. 1. NExt, Those Customs and Fashions, which make up the common Attire and Conversation of the times, do eminently obstruct the inward Retirement of Peoples Minds, that they may behold the Glories of another kind, I mean *Immortality*: And instead of *fearing their Creator in the day of their Youth, (and seeking the Kingdom of God first*, expecting the Addition of such other things as may be necessary and convenient, according to the Injunctions of God, and the Lord Jesus Christ) as soon as they can do any thing, Pride, Vanity and that *Conversation, which is most delightful to the Flesh, become their most pleasing Entertainment*: all which do but evidently beget lawful Conceptions, and enflame to inordinate Thoughts, wanton Discourses, lascivious Treats, if not at last to Wicked Actions; To whom is tedious and offensive to speak of Heaven or another Life; bid them *reflect upon their Actions, not grieve the holy Spirit; consider of an Eternal Doom, prepare for Judgment*: and the best Return that's usual, is Reproachful Jests, Prophane Repartees, if not direct Blows; Their thoughts are otherways employ'd: Their Mornings are too short for them to Wash, to Smooth, to Paint, to Patch, to Bread, to Curl, to Gum, to Powder, and otherwise to Attire and Adorn themselves, unless their *Afternoons* are as commonly be-

Eccles. 12. 1. Luke 12. 29, 30, 31

Eccl. 4. 8. 2 Tim. 2. 16, 21, 22 Eph. 4. 30. Jer. 18. 18, 19, 20. h. 20. 10.

Tit. 2. 3, 4, 5. Eph. 5. 3, 4. 1 Tim. 4. 2. 2 Tim. 4. 4. Pſal. 12. 2 Eccleſ. 1. 7. 8. 6. 6. Pſal. 59. 3 Iſa. 5. 18. ch. 41. 29 ch. 59. 3.

ſpoke for Viſits and for Plays, where their uſual Entertainment is ſome *Stories fetch't from the more approved Romances*; ſome *ſtrange Adventures*, ſome *paſſionate Amours*, *Unkind Refuſes*, *Grand Impediments*, *Tedious Addreſſes*, *Miſerable Diſappointments*, *Wonderful Surprizes*, *Unexpected Rencounters*, *Caſtles Surprized*, *impriſoned Loves reſcued*, and *Meetings of ſuppoſed dead Loves*, *Bloody Duels*, *Languiſhing Voices Ecchoing from ſolitary Groves*, *overheard Mournful Complaints*, *deep-fetch't Sighs ſent from wild Deſerts*, *Intrigues manag'd with unheard-of Subtility*; and whilſt all things ſeem at the greateſt diſtance, then are *dead People alive*, *Enemies Friends*, *Deſpair turned to Enjoyment*, *and all their Impoſſibilities reconcil'd*; *things that never were*, *are not*, *nor ever ſhall or can be*, *they all come to paſs*. And, as if Men and Women were too ſlow to anſwer the looſe Suggeſtions of corrupt Nature, or were too intent on more divine Speculations and heavenly Affairs, they have all that's poſſible for the moſt extravagant Wits to invent, of not only expreſs Lyes, but utter Impoſſibilities to very Nature, on purpoſe to excite their Minds to thoſe Paſſions, and intoxicate their giddy Fancies with ſwelling Nothings (but airy Fictions) which not only conſume their Time, effeminate their Natures, debaſe their Reaſon, and ſet them on work to reduce theſe things to Practice, and make each adventure theirs by Imitation; but if diſappointed (as who can otherwiſe expect from ſuch meer Fantaſms) the preſent Remedy is Latitude to the greateſt Vice. And yet theſe are ſome of their *moſt Innocent Recreations*, which are the very *Gins* of SATAN to enſnare the People, *contrived moſt agreeable to*

the

their weakneſs, and in a more inſenſible manner maſtering their Affections by Entertainments moſt taking to their Senſes. In ſuch occaſions, 'tis, their Hearts breed Vanity, and their Eyes turn Interpreters to their Thoughts, and their Looks do whiſper the ſecret Inflammations of their intemperate Minds; wandering ſo long abroad, till their Laſcivious Actings bring Night home, and load their Minds and Reputations with Luſt and Infamy. Prov. 7.10, to 28. 1 John 2 15, 16.

§. 2. Here is the end of all their *Faſhions* and *Recreations, To gratifie the Luſt of the Eye, the Luſt of the Fleſh, and the Pride of Life: Clothes* that were given to cover Shame, now want a Covering for their Exceſs; and that which ſhould remember men of loſt Innocency, they pride and glory in; but the hundred part of theſe things coſt Man the loſs of Paradiſe, that now make up the agreeable Recreation, ay, the Accompliſhment of the Times. For as 'twas *Adam*'s fault to ſeek a Satisfaction to himſelf, other than what God ordained; So 'tis the Exerciſe, Pleaſure and Perfection of the Age, to ſpend the greateſt portion of their Time in Vanities; which are ſo far from the end of their Creation, namely a Divine Life, that they are deſtructive of it. Gen. 2, 25. ch. 3, 21. ch. 3, 6, 7. Eccl. 12. 1.

§. 3. Were the Pleaſures of the Age true and ſolid, *Adam* and *Eve* had been miſerable in their Innocency, who knew them not; but as 'twas once their Happineſs, not to know them in any degree, ſo is it theirs, that know Chriſt indeed, to be, by his Eternal Power, redeem'd and raiſed to the love of Immortality, which is yet a Myſtery to thoſe who live and have Pleaſure in their curious Trim's, rich and changeable Apparel, nicety of Dreſs, In- Gen. 2. 25 Eph. 2. 1, 5. Col. 2. 13. 1 Pet. 1. 17. 15, 16 17. 18. Tit. 2 11, 12, 13, 14

1 Tim 13 6. Jam. 5. 5. Mat. 7 17 18, 19. ch. 12. 23 Rom. 8. 8 Mat. 16. 26. Mark. 8. 37. 1 Cor. 6. 13. Job. 34. 15. Isa. 40. 5. 1 Pet. 1. 24. Luk. 8. 14 Rom 1. 19. to the end. Prov. 1. 25, 32. ch. 10. 17 ch. 12. 1. ch. 15. 15. Isa. 58. 1, 2, to 10. Jer. 18. 19, 20, 21 Mat. 12. 29, 30. 2 Tim. 3. 4. Th. 3. 3 Mat. 6. 27

Invention and Imitation of Fashions, costly Attire, mincing Gates, wanton Looks, Romances, Plays, Treats, Balls, Feasts and the like Conversation in Request: for as these had never been, if man had staid at home with his Creator, and given the entire exercise of his Mind to the noble ends of his Creation; so certain it is, that the use of these Vanities is not only a sign, that Men and Women are yet Ignorant of their true Rest and Pleasure, but it greatly obstructs and hinders the Retirement of their Minds, and their serious Enquiry after those things that are Eternal. O! that there should be so much Noise, Clutter, Invention, Traffick, Curiosity, Diligence, Pains and vast Expence of Time and Estate, to please and gratifie poor vain Mortality; and that the Soul, the very Image of Divinity it self, should have so little of their Consideration! What! O what more pregnant Instances and evident Tokens can be given, That 'tis the Body, the Senses, the Case, a little Flesh and Bone covered with Skin, the Toyes, Foperies and very Vanities of this mortal Life and perishing World, that please, that take, that gain Them, on which they dote; and think they never have too much Time, Love nor Money, to bestow upon them.

§. 4. Thus are their Minds employ'd, and so vain are they in their Imaginations, and Dark in their Understandings, that they not only believe them Innocent, but perswade themselves, they are good Christians all this while; and to rebuke them, is worse than Heresie. Thus are they strangers to the hidden Life, and by these things are they diverted from all serious Examination of themselves; and a little by-rote Babble, with

with a forc'd zeal of an half-hours task of other mens words they have nothing to do with, is made ſufficient; and are no more their States, or at leaſt their Intention (as their works ſhew) than 'twas the Young Man's in the Goſpel, that ſaid, He would Go, and did not. But alas! Why? Oh! there are other Gueſts; what are they? *Pharamond*, *Cleopatra*, *Caſſandra*, *Clelia*, a Play, a Ball, a Spring-Garden, the Park, the Gallant, Exchange; in a word, the World: Theſe Stay, theſe Call, theſe are Importunate, theſe they Attend, theſe are their moſt familiar Aſſociates. Thus are their Hearts captivated from the Divine and Heavenly Exerciſe, nay, from ſuch external Affairs, as immediatly concern ſome Benefit to themſelves, or needy Neighbours; pleaſing themſelves with the received *Idæa's* of thoſe Toyes and Fopperies into their looſe and airy Minds: and if not in all things to imitate them, becauſe of Poverty, yet as much as may be, in ſome reſpects, and at laſt to dote upon them, be taken with them, and willingly ſuffer their Thoughts to be hurried after them. All which greatly indiſpoſes the Minds, and diſtracts the Souls of People from the Divine Life and Principle of the holy Jeſus: But as it hath been often ſaid, more eſpecially the Minds of the Younger ſort, to whom the like Advertiſements (where their Inclinations being preſented with what is very ſuitable to them, they become excited to more Vanity, than ever they thought upon before) are incomparably dearer than all that can be ſaid of God's fear, a retired Life, eternal Rewards and Joyes unſpeakable and full of Glory: So vain, ſo blind and ſo very inſenſible are Men and Wo-

Iſa. 59.4, Jer. 2.5. Eccleſ. 1 10.

men, of what truly makes a Disciple of Christ! *O! that they would ponder on these things, and watch out of all these Vanities) for the Coming of the Lord, lest being unprepared, and taken up with other Guests, they enter not into his Everlasting Rest.*

Rom. 13. 11, 12, 13 14.

Mat. 15. 7. to 14.

§. 5. That which further manifests the unlawfulness of these numerous Fashions and Recreations of vain, idle and wanton minds, to gratifie their own Sensualities, and raise the like wicked curiosity in others to imitate the same; (by which nothing but Lust and Folly are promoted:) Or the Contrivances of indigent and impoverish'd Wits, who make it the next way for their Maintenance: In both which respects, and upon both which considerations, they ought to be detested. For the first licenses express Impiety; and the latter countenances a wretched way of Livelihood; and consequently diverts from more lawful, more serviceable and more necessary Employments. That such Persons are both the Inventors and Actors of all these Follies, cannot be difficult to demonstrate: For were it possible, that any One could bring us Father *Adam*'s Girdle, and Mother *Eve*'s Apron, what Laughing, what Fleering, what Mocking of their homely fashion would there be? surely, their Taylor would find but little custom; although we hear, 'twas God himself that made them Coats of Skins. The like may be asked of all the other Vanities, concerning the Holy Men and Women through all the Generations of Holy Writ; How many pieces of Ribbond, Feathers, Lace-Bands and the like, had *Adam* and *Eve* in Paradise, or out of it? What rich Embroyderies, Silks, Points, &c. had *Abel*, *Enoch*, *Noah*, and good

Gen. 3. 21

old

old *Abraham*? Did *Eve*, *Sarah*, *Susanna*, *Elizabeth* and the *Virgin Mary* use to Curl, Powder, Patch, Paint, wear false Locks of strange Colours, rich Points, Trimmings, lac'd Gowns, embroydered Petticoats, Shoes and Slip-slaps lac'd with Silk or Silver-Lace, and ruffl'd like Pigeons-feet, with several Yards, if not pieces of Ribbonds? How many Playes did Jesus Christ and his Apostles recreate themselves at? What Poets, Romances, Comoedies and the like, did the Apostles and Saints make, or use to pass away their time withal? I know they bid all *Redeem their time*, *to avoid foolish Talking*, *vain Jesting*, *prophane Babblings and fabulous Stories*; *as what encrease to Ungodliness*; and rather *to watch*, *to work out Salvation with fear and trembling*; *to flee foolish and youthful Lusts*, *and to follow Righteousness*, *Peace*, *Goodness*, *Love*, *Charity*; *and to mind the things that are above*, *as they would have Honour*, *Glory*, *Immortality and eternal Life*. Eph. 5 1. 2,3, 4, 5 15,16. 2 Tim. 2. 16,22. Mat. 25. 13. ch. 26.4. Phil. 2.12 13. Col. 3. 1, 2,3. Rom. 2.6 7.

§. 6. But if I were ask'd, Whence came they then? I could quickly answer, From the Gentiles, that knew not God; (for some amongst them detested them, as will be shown) They were the Pleasures of an Effeminate *Sardanapatus*, a Fantastick *Miracles*, a Comical *Aristophanes*, a Prodigal *Charaxus*, a Luxurious *Aristippus*; and the practice of such Women, as the infamous *Clytemnestra*, the painted *Jezabel*, the lascivious *Campaspe*, the immodest *Posthumia*, the costly *Corinthian Libidinosa*, the most impudent *Flora*, the wanton *Egyptian Cleopatra*, and most insatiable *Messalina*; Persons whose Memories have stunk through all Ages, and carry with them a perpetual Rot: These, and not the Holy Self-denying Men and Women in an-

ancient times, were devoted to the like Recreations and vain Delights. Nay, the more sober of the very Heathens themselves (and that upon a Principle of great Virtue, (as is by all confess'd) detested the like folly and wanton practices: There's none of them to be found in *Plato* nor in *Seneca's* Works; *Pythagoras*, *Socrates*, *Phocion*, *Zeno*, &c. accustom'd not themselves to these entertainments: The virtuous *Penelope*, the chaste *Lucretia*, the grave *Cornelia*, and modest *Portia*, with many others, could find themselves Employment enough amongst their *Children*, *Servants* and *Neighbours*; they (though Nobles, next their Devotion) delighted most in *Spinning*, *Weaving*, *Gardening*, *Needlework*, and such like good House-wifery and commendable Entertainments; who (though called Heathens) express'd much more Christianity in all their actions, than do the *wanton*, *foolish People* of this Age, that notwithstanding will be called Christians. But above all, You Play-mongers, whence think you came your so passionately beloved *Comedies*? than which, as there is not any one diversion that's more pernicious, so not one more in esteem and *diligently frequented*? Why, I will tell you, Their great Grand-father was an Heathen, and that of the worst sort; his Name was *Epicharmus*: 'Tis true, he is called a *Philosopher*, or a *lover of Wisdom*; but he was only so by Name, and no more one in reality, than the *Comedians* of these times are *Christians*; and that's not at all. 'Tis reported of him by *Suidas*, a *Greek* Historian, that he was the first man who invented *Comedies*; and by the help of one *Phormus*, he made also fifty *Fables*, (or if you will, *Lyes*.) But would you know his

See *Suidas*.

his Country, and the reason of his Invention: the first was *Syracuse*, the chief City in *Sicily*, famous for the Infamy of many Tyrants, to please and gratifie the Lusts of some, of whom (which is the second) he set his Wits to work. And don't you think this an *ill Original?* and is it less in any to imitate, or justifie the same, since the more sober Heathens have themselves condemned them? Nay, is it not most abominable, when such as call themselves Christians, do both imitate and justifie the like Inventions? Nor had the melancholly *Tragedies* a better Parentage, namely, one *Thespis*, an *Athenian* Poet; to whom they also do ascribe the original of that impudent custom of *painting Faces*, and the *Counterfeit*, or *representation* of *other Persons*, by change of *Habits*, *Humours*, &c. all which are now so much in Use and Reputation with the *great Ones* of the times. To these let me add that Poetical *Amorosoe*, whom an *inordinate Passion* of *Love* first transported to those *Poetical raptures* of admiration, (indeed sordid Effeminacy, if not Idolatry) they call him *Alcman*, or *Alcina*, (a *Lydian*;) he being exceedingly in *Love* with a young Woman of his own Country, is said to have been the *first Person*, that gave the World a sight of that kind of Folly, namely, *Love-stories* and *Verses*; which hath been so diligently imitated by almost all Nations ever since. Vi. *Prod.*

§. 7. I know that some will say, *But we have many Comedies and Tragedies, that are on purpose to reprehend Vice, from whence we may learn many commendable things.* (Though this be shameful, yet many have been wont for want of Shame or Understanding, or both, to return me Obj. 2.

me this for answer.) Now I readily shall confess, that 'twas the next remedy among the Heathens against the common Vice, to those more grave and moral Lectures of their Philosophers, of which number I shall instance two; *Euripides*, whom *Suidas* calls a *Learned Tragical* Poet; and *Eupolis*, whom the same *Historian* calls a *Comical Poet*. The first was a man so chaste, (and therefore so unlike those of our days, that he was called μισογυνὴς, or *one that hated Women*, that is, *wanton Ones*; for otherwise he was *twice married*: The other he characters as a most *severe Reprehender* of *Faults*. From which I gather, that their design was not to feed the *idle*, *lazy Fancies* of People, nor get *Money*; but since by the means of *loose Wits* the People had been *debauch'd*, their work was to reclaim them. And this appears the rather from the description given, as also that *Euripides* was supposed to have been *Torn in pieces* by *wanton Women*; which doubtless was for declaiming and decrying their Impudence: And the other being slain in the Battel betwixt the *Athenians* and *Lacedemonians*, was so regretted, that a Law was made, never after such Poets should be allow'd to *bear Arms*; doubtless, because in losing him, they lost a *Reprover* of *Vice*. So that the end of the approved *Comedians* and *Tragedians* of those times, was but to *Reform the People*; and that not so much by that rational and argumentative way (usual with their *Philosophers*,) as by sharp *Jeers*, severe *Reflections* and rendring their *vicious Actions* so *Shameful*, *Ridiculous* and *Detestable*, that for Reputation sake they might not longer be guilty of them; which to me is but something softer than a *Whip*

or *Bridewell*. Now if you that plead for them, will be contented to be accounted Heathens, and those of the more Dissolute and Wicked sort too, we shall acknowledge to you, that such *Comedies* and *Tragedies* as these, may be serviceable; but for shame, abuse not the Name of Christ so impudently, as to call your selves Christians, whose Lusts are so strong, that you are forc'd to use the shifts of *Heathens* to repel them. Is this your love to *Jesus*? your Reverence to the *Scriptures*, that through Faith are able to make the *Man of God perfect*? Is all your prattle about *Ordinances*, *Sacraments*, *Christianity* and the like, come to this, that at last you must betake your selves to such *Instructors*, as were by the sober *Heathens* appointed to reclaim the *most Vicious* of the People that were amongst them? and such Remedies too, as below which is nothing but Corporal Punishment?

§. 8. This is so far from Christianity, that many of the Nobler *Heathens*, Men and Women were better taught and better disposed; *They found out more heavenly Contemplations, and subjects of an Eternal Nature to meditate upon.* Nay, so far did they out-strip the Christians of the times, that they not only were exemplary by their grave and sober Conversation; but for the publick benefit the *Athenians* instituted the *Gynæcosmi*, or *Twenty Men, who should make it their business to observe the Peoples Apparel and Behaviour; that if any were found immodest, and to demean themselves loosely, they had full Authority to punish them.* But the case is alter'd, 'tis punishable to reprove such; yes, its matter of the greatest Contumely and Reproach; Nay,

so

so impudent are some grown in their Impieties, that they merrily sport themselves with such Religious Persons; and not only manifest a great neglect of Piety and a severe Life by their own Looseness, but their extream contempt of it, by rendring it ridiculous through Comical and abusive Jeers on *publick Stages*. Which, how dangerous it is, and apt to make Religion of little worth, besides the demonstration of this Age, let us remember, that *Aristophanes* had not a readier way to bring the Reputation of *Socrates* in question with the People (who greatly reverenced him for his grave and virtuous Life and Doctrine) than by his abusive Representations of him in a Play; which made the *airy, wanton, unstable Crowd* rather part with *Socrates* in Earnest, than *Socrates* in Jest. Nor can a better reason be given, why the poor Quakers are made so much the Scorn of Men, than because of their severe Reprehensions of Sin and Vanity, and their Self-denying Conversation amidst so great Intemperance in all Worldly Satisfactions: yet can such Libertines all this while strut and swell for Christians; but we must be *Whimsical, Conceited, Morose, Melancholy*, or else *Heretick, Deceivers*, and what not? O Blindness! O Pharisaical Hypocrisie! As if such were Judges of Religion; or that 'twere possible for them to have a sight of true Religion, or really to be Religious; *whilst darkned in their Understandings by the God of the Pleasures of this World, and their Minds so wrapt up in external Enjoyments, and the variety of worldly Delights*: No, *In the Name of the Everlasting God, you mock him and deceive your Souls; the Wrath and Vengeance*

of

of the Almighty is against you all, whilst in that Spirit and Condition: In vain are all your Babbles and set Performances, God laughs you to Scorn; his Anger is kindling because of these things. Wherefore be ye warned to Temperance, and Repent.

§. 9. Besides, these Persons are not only *Wicked*, *Loose* and *Vain*, who both invent and act these things; but by your great delight in their Inventions, you encourage them therein, and hinder them from more Honest and more Serviceable Employments. For, what is the reason that most *Commodities* are held at such *excessive Rates*, but because *Labour* is so very dear? And why is it so, but because so *many Hands* are otherwise bestowed, *even about the very Vanity of all Vanities?* Nay, how common is it with these *Mercenary Procurers* to *Peoples Folly*, that when their *Purses* begin to grow *Empty*, they shall present them with a *New* and pretendedly *more convenient Fashion*, and that perhaps, before the former *costly Habits* shall have done half their service; which either must be given away, or new-vampt in the Cut most *Alamode*: O Prodigal, yet frequent Folly!

§. 10. I know, I am coming to encounter the most plausible *Objection* they are us'd to urge, when driven to a pinch; namely, *But how shall those many Families subsist, whose Livelihood is by such Fashions and Recreations as you so earnestly decry?* I *Answer*; It is a bad Argument to plead for the *Commission* of the *least Evil*, that never so *great* a *Good* may come of it. If you and they have made *Wickedness* your *Pleasure* and your *Profit*, be ye content, that it should *Obj.* 3.

should be your *Grief* and *Punishment*, till the one can learn to be without such *Vanity*, and that the others have found out more honest Employments. 'Tis the Vanity of the few great Ones, that makes so much Toil for the many small; and the great Excess of the One, occalions the great Labour of the other: Would men learn to be contented with few things, such as are necessary and convenient, (the Christian Life,) all things might be at a cheaper Rate, and men might live for little. If the Landlords had less Lusts to satisfie, the Tenants might have less Rent to pay, and turn from Poor to Rich, whereby they might be able to find more honest and domestick Employments for their Children, than turning Shifters, and living by their Wits (which is but a better word for their Sins.) And if the report of the more Intelligent in Husbandry be credible, Lands are generally Improvable Ten in Twenty; and were there more Hands about more lawful and serviceable Manufactures, they would be Cheaper, and greater vent might be made, by which a benefit should redound to the World in general: Nay, the burden lies the Heavier upon the Laborious Country, that so many Hands and Shoulders (as the Lust-Caterers of the Cities) should be wanting. If men never think themselves Rich enough, they may never miss of Trouble and Employment: but those who can take the Primitive state and Gods Creation for their Model, may learn with a little to be contented; as knowing, that desires after Wealth, do not only prevent to destroy true Faith, but when got, encrease Trouble. It is no Evil to repent of Evil; but that can't be, whilst men main-

1 Tim. 6 6,7,8.

See *Blith's* husbandry

1 Tim. 6. 9,10.

maintain what they ſhould repent of: It is a bad Argument to void Temperance, or juſtifie the contrary, becauſe otherwiſe the Actors and Inventors of it would want a Livelihood, ſince to feed them, is to Nurſe the Cauſe, inſtead of Starving it: Let ſuch of thoſe Vanity-Huckſters as have got ſufficient, be contented to Retreat, and ſpend it more honeſtly than they got it; and ſuch as really are Poor, be rather helpt by Charity to better Callings; this were more prudent, nay, Chriſtian, than to buy fooliſh Toyes and Fopperies; Publick Work-houſes would be effectual Remedies to all theſe Lazy and Luſtful Diſtempers, with more Profit and a better Conſcience. Therefore it is that we cannot, we dare not ſquare our Converſation by the World's; no, but by our exceeding Plainneſs to teſtifie againſt ſuch Extravagant Vanity; and by our grave and ſteady Life to manifeſt our diſlike, on God's behalf, to ſuch Intemperance and wanton Curioſity; yea, to deny our ſelves what otherwiſe perhaps we lawfully could uſe with true Indifferency, becauſe of that great abuſe amongſt the generality.

§. 11. I know, that ſome are ready farther to object; *Hath God given us theſe Enjoyments on purpoſe to damn us, if we uſe them? Anſw.* But to ſuch miſerable, poor, ſilly Souls (who would rather charge the *moſt High* and *Holy God* with the *Invention* and *Creation* of their dirty *Vanities*, than want a *Plea* to juſtifie their own Practice, not knowing, how for *ſhame*, or *fear* or *love* to throw them off) *I Anſwer*, That what God made, was good, and what the bleſſed Lord Jeſus Chriſt enjoyn'd, or gave us in his moſt heavenly Example, is to be *obſerved*, *believed* and indiſpenſably Obj. 4. Gen. 1. 31. Mat. 5. 6, 7, 8.

Luk. 8. 14. ch. 12. 28, 29, to 38. be *obeyed*. But in the whole *Catalogue* the *Scriptures* give of both, I never found the *Attires*, *Recreations* and *way* of *Living* so much in request with the called *Christians* of these Times; No certainly: God created man an *holy*, *wise*, *sober*, *grave* and *reasonable Creature*, fit to govern himself and the World, but *Divinity* was the great Object of his *Reason* and *Pleasure*; all *external Enjoyments* administring no farther satisfaction, than as us'd for *Necessity* and *Convenience*, with this *Proviso* too, That *the Almighty was to be seen, and sensibly enjoy'd and reverenced in any one.* 1 Cor. 10.31. But how very wide the Christians of these times are from this primitive Institution, is not difficult to determine, although they make such loud Pretension to that most Holy *Jesus*, who not only gave the World a certain Evidence of John 8. 12. chap. 15. 6,7,8. ch. 19.20. happy Restoration by his own coming, but promised Assistance to all that would follow him; and therefore hath so severely enjoyn'd no less on all, as they would be everlastingly saved. But whether the Minds of men and Women are not as profoundly involv'd in all Excess and Vanity, as those who know him not any farther than by Hear-say? And whether being thus banished the Presence of the Lord by their greedy seeking the things that are below, and thereby having lost the taste of that Divine Pleasure, they have not feigned to themselves an Rom. 2. 8 imaginary Pleasure, to smother Conscience, and pass their time without that anguish and trouble, which are the consequences of Sin, that so they might be at ease and security? let the truly sober, yea, their own Consciences declare. Gen 3.6. *Adam's* Temptation is represented by the Fruit

of

of a Tree, thereby intimating the great influence, external Objects (as they exceed in Beauty) carry with them upon our Senses; so that unless the Mind keep upon its constant watch, so prevalent are visible things, that hard it is for one to escape, being ensnar'd; and he shall need be only sometimes entrap'd, to cast so thick a vail of Darkness over the mind, that not only it shall with pleasure continue in its Fetters to Lust and Vanity, but proudly censure such as refuse Conformity to the same, and strongly plead for them, as serviceable and convenient: That strange passion do perishing Objects raise in those minds, where way is made, and entertainment given to them. But *Christ Jesus* is manifested in us, and hath given unto us an understanding of him that is true, and to all, such a proportion of his good Spirit, as might suffice, would they obey it, to redeem their minds from that captivity they have been in to Lust and Vanity, and intirely ransom them from the dominion of all visible Objects, and whatsoever may gratifie the desire of the Eye, the Flesh and the proud Life, that they might be Regenerated in their minds, Changed in their Affections, and have their whole Hearts set on things that are above, where Moth nor Rust can never pass nor enter to harm or destroy.

Mat. 24. 42. Mark 13. 33, 34, 35, 36, 37. 1 John 3.5,6,7, 8. ch.5. 20. 1 Thes. 5.13.

§. 12. But 'tis a manifest sign, of what mould and make those Persons are, who Practise and plead for such *Ægyptian* shameful Rags: Its to be hop'd, that they either never knew, or fear'd, they forgot the humble, plain, meek, holy, self-denying and exemplary Life, which the eternal Spirit sanctifies all obedient Hearts into;

Gal 15. 22.23, 24,25. Ephes. 5. 8,9, 10, 11,15,16

yea, its indubitable, that either such always have been ignorant, or else that they have lost sight of that good Land, that heavenly Country and blessed Inheritance, they once have had some glimmering prospect of. O that they would but withdraw a while, sit down, weigh & consider with themselves where they are, and whose work and will they are doing that they would once believe, the *Devil* hath not a stratagem more pernitious *to* their immortal *Souls* than this of exercising their minds in the foolish Fashions and wanton Recreations of the times: Great & gross Impieties beget a detestation in the opinion of sober Education and Reputation; and therefore since the Devil rightly sees, such things have no success with many, it is his next (and subtilest) project, to find some other Entertainments, that carry less of infection in their look, though more of security, because less of Scandal and more of pleasure in their enjoyment, on purpose to busie and arrest People from a diligent search and enquiry after those matters which necessarily concern their Eternal peace; that being ignorant of the heavenly Life, they may not be induced to press after it; but being only formally Religious, according to the Traditions and precepts of others, proceed to their common pleasures, and find no check there from (their Religion add Conversation for the most part agreeing well together) whereby an Improvement in the knowledge of God, a growing on from Grace to Grace, a growing to the measure of the stature of *Jesus Christ himself* is not known, but as it was in the beginning at seven, so is it at seventy; nay, not so innocent, unless by reason of the old saying, Old

Ephes. 6. 12,13,14 15,16,17 18.

Eph. 1. 16, to 20. ch. 4. 12, 13. 2 Pet. 3. 18.

Ma

Men are twice Children. Oh! the Myſtery of Godlineſs, the heavenly Life, and true Chriſtian is another thing! Wherefore we conclude, that as the *deſign* of the *Devil* (where he cannot involve and draw into *groſs Sin*) is to buſie, delight and allure the Minds of Men and Women by more ſeeming-innocent entertainments, on purpoſe, that he may more eaſily ſecure them from minding their duty and progreſs in the knowledge of, and obedience to the only true God, which is eternal Life; and thereby employ their minds from heavenly and eternal Meditations. So thoſe who would be delivered from thoſe *Snares*, ſhould mind the holy, juſt, grave and ſelf-denying Teachings of *God's Grace* and *Spirit in themſelves*, that they may reject and forever abandon the like *Vanity* and *Evil*; and by a reformed Converſation condemn the World of its *Intemperance*; ſo will the Diſcipleſhip be obtain'd; for otherwiſe, many enormious Conſequences and pernitious Effects will follow. 'Tis to *encourage* ſuch impious Perſons to continue and proceed in the like Trades of *feeding* the *Peoples Luſts*, and thereby ſuch make themſelves *partakers* of their *Plagues*, who by continual freſh deſires to the like Curioſities, and that way of *ſpending Time* and *Eſtate*, induce them to ſpend more time in ſtudying how to *abuſe time*, leſt through their pinching and ſmall allowances, *thoſe Prodigals ſhould call their Fathers Houſe to mind*; for whatſoever any think, *more pleaſant Baits, alluring Objects, grateful Entertainments, cunning Emiſſaries, acceptable Sermons, inſinuating Lectures, taking Orators* the crafty Devil has not, nor ever had, by which to entice and enſnare the Minds of

Joh. 17. 3

Rom. 8. 11, 14.

Gal. 5. 16

Tit. 2. 11, 12, 13, 14

People, and totally to divert them from heavenly Reflections, and divine Meditations, that the *Attire*, *Sports*, *Plays* and *Pastimes* of this Godless Age, the *School* and *Shop* of *Satan*, hitherto so reasonably condemned.

CHAP. XVIII.

§. 1. *But if these* Customs, &c. *were but indifferent, yet being abused, they deserve to be rejected.* §. 2. *The* Abuse *is acknowledged by those that use them, therefore should leave them.* §. 3. *Such as pretend to Seriousness, should exemplarily withdraw from such Latitude. A wise Parent weans his Child of what it dotes too much upon; and we should watch over our selves and Neighbours.* §. 4. *God in the case of the* Brazen-Serpent, *&c. gives an Example to put away the use of abused things.* §. 5. *If these things were sometimes convenient, yet when their use is prejudicial in Example, they should be disused.* §. 6. *Such as yet proceed to love their* unlawful Pleasures *more than Christ and his Cross, the mischief they have brought to Persons and Estates, Bodies and Souls.* §. 7. *Ingenuous People know this to be true: An Appeal to God Witness in the Guilty; their state that of Babylon.* §. 8. *But Temperance in* Food *and Plainness in* Apparel *and sober Conversation conduce much to Good: So the Apostle teaches in his Epistles.* §. 9. *Temperance enriches a Land: 'Tis a Political Good as well as a Religious one in all Governments.* §. 10. *When People have done their Duty to God it will be time enough to think of pleasing themselves.* §. 11. *An* Address *to the Magistrates and all People, how to convert their Time and Money to better purposes.* §. 1.

§. 1. BUt ſhould theſe things be as *Indifferent*, as they are prov'd perniciouſly *unlawful* (for I never heard any advance their Plea beyond the bounds of meer *Indifferency*) yet ſo great is their *Abuſe*, ſo univerſal the *ſad Effects* thereof, like to an Infection, that they therefore ought to be rejected of all; eſpecially thoſe, whoſe *Sobriety* hath preſerv'd them on this ſide of that Exceſs, or whoſe *judgments* (though themſelves guilty) ſuggeſt the Inconveniency of ſuch *Intemperance*. For what's an *Indifferent thing*, but *that which may be done, or left undone?* Granting, ſay, this were the caſe, yet do both *Reaſon and Religion* teach, that when they are uſed with ſuch an *Exceſs* of *Appetite* as to leave them, would be croſs to their Deſires, and an abate to their Satisfaction: They have exceeded the Bounds of meer *Indifferency*, and are thereby rendered no leſs than *neceſſary*; which being a *Violation* of the very *Nature* of the things themſelves, a perfect *Abuſe* enters; and conſequently are no longer to be conſidered in the rank of things ſimply *Indifferent*, but *Unlawful*.

§. 2. Now, that the whole Exchange of Things, againſt which I have ſo earneſtly contended, are generally abuſed by the Exceſs of almoſt all Ages, Sexes and Qualities of People, will be confeſſed by many, who yet decline not to conform themſelves to them; and to whom, as I have underſtood, it only ſeems lawful, becauſe (ſay they) *The abuſe of others, ſhould be no Argument, why we ſhould not uſe them.* But to ſuch Anſwer, That they have quite forget, or will not remember, they have acknowledg'd theſe things to be but of an *Indifferent nature*: If

so (and Vanity never urg'd more) I say, th
can be nothing more clear, than since they
knowledge their great abuse, that they
wholly to be forsaken: for since they m
as well be let alone, as done at any time, sure
they then of Duty should be let alone, wh
the use of them is an abetting the general E
cess, and a meer exciting others to continue
their Abuse, because they find Persons repu
Phil. 3. 17. sober to imitate them, or otherwise to give th
an *Example: Precepts are not half so forcible*
Examples.

§. 3. Every one that pretends to Seriousne
ought to suspect himself, as having been too
ward to help on the Excess, and can never ma
too much haste out of those Inconveniences, th
by his former Example he encouraged any t
that by a new one, he may put a seasonab
Check upon the Intemperance of others. A w
Parent ever withdraws those Objects, howev
Innocent in themselves, which are too prev
lent upon the weak senses of his Children,
purpose that they might be weaned: And
as frequent with men, *to bend a crooked Stick*
much the contrary way, that they might streng
it at last: Those that have more Sobriety th
others, should not forget their Stewardships, a
exercise that *Gift* of *God* to the security of th
Neighbours. *'Twas murdering* Cain, *that ru*
chap 2. 4 *ask'd the Lord, Was he his Brother's Keeper?*
Gen. 4. 9. every man is necessarily oblig'd thereto; a
2 King. therefore should be so wise, as to deny hi
18. 2, 3, 4, 5. self the use of such Indifferent Enjoyments,
cannot be us'd by him, without to manifest
encouragement to his Neighbours Folly.

§.

§. 4. God hath ſufficiently excited men to what is ſaid; for in the caſe of the *Brazen Serpent*, which was an heavenly Inſtitution and *Type* of *Chriſt*, He *with great diſpleaſure enjoyn'd*, it ſhould be broke to pieces, *becauſe they were too fond and doting upon it; yes, the very* Groves *themſelves, however pleaſant for ſcituation, beautiful for their* Walks *and* Trees, *muſt be cut down*; And why? Only becauſe they had been *abuſed* to *Idolatrous uſes. And what's an Idol, but that which the Mind puts an over-eſtimate or value upon?* None can benefit themſelves ſo much by an *Indifferent thing*, as others by not uſing that *abuſed Liberty*. Rom. 14. to the end.

§. 5. If thoſe things were *Convenient* in themſelves (which is a ſtep nearer *Neceſſity*, than meer Indifferency) yet when by Circumſtances they become prejudicial, ſuch Conveniency it ſelf ought to be put up; much more what's but Indifferent, ſhould be deny'd. People are not to weigh their private Satisfactions more than a publick Good; nor Pleaſe themſelves in too free a uſe of Indifferent things, at the coſt of being ſo really prejudicial to the publick, as they certainly are, whoſe uſe of them (if no worſe) becomes Exemplary to others, and begets an Impatiency in their Minds to have the like: Wherefore it is both reaſonable and incumbant on all, to make only ſuch things neceſſary, as tend to Life and Godlineſs; and to employ their freedom with moſt advantage to their Neighbours. So that here is a twofold obligation; the One, not to be Exemplary in the uſe of ſuch things, which, though they may uſe them, yet not without giving too much countenance to the abuſe and exceſſive Vani- Pſal 10. 3, 4. 2 Pet. 1. 3. Epheſ. 5. 7, 8.

Vanity of their Neighbours; The other obligation is, That they ought so far to condescend to such Religious People, who are offended at these Fashions, and that kind of Conversation, as to reject them.

Rom. 12. 2. to the end.

§. 6. Now those, who (notwithstanding what I have urg'd) will yet proceed, what is it, but that they have so involv'd themselves and their Affections in them, that it is hardly possible to reform them; and that for all their many Protestations against their fondness to such Fopperies, they really love them more than *Christ* and his *Cross*: Such cannot seek the good of others, who do so little respect their own. For, after a serious consideration, What Vanity, Pride, Idleness, Expence of Time and Estates have been, and yet are? How many Persons debauch'd from their first Sobriety, and Women *from their natural Sweetness and* Innocency, to Loose, Airy, Wanton, and many times more Enormious Practices? How many plentiful Estates have been over-run by numerous Debts? Chastity ensnar'd by accursed lustful Intrigues? Youthful Health overtaken by the hasty seizure of unnatural Distempers, & the remaining days of such spent upon a Rack of their Vices procuring, and so made Slaves to the unmerciful but necessary Effects of their own inordinate Pleasures? In which Agony they vow the greatest Temperance; but no sooner out of it, than in their Vice again.

Lam. 4. 5. Prov. 21. 17. Job. 21. 13, 14. Psal. 55. 23. Ps. 37. 10 Eccl. 8. 12. Psal 37. 9. & 76. 12. Prov. 2. 22.

§. 7. That these things are the case, and almost innumerable more, I am perswaded no ingenuous Person of any experience, will deny: How then upon a serious reflection any that pretend Conscience, or the least fear of God

Al-

Almighty, can longer continue in the *Garb*, *Livery* and *Converſation* of thoſe, whoſe *whole Life* tends to little elſe than what I have repeated? much leſs joyn with them in their abominable Exceſs? I leave the juſt Principle in themſelves to judge. No ſurely! this is not to obey the Voice of God, who in all Ages did loudly cry to all, *Come out of* (of what?) *the Ways, Faſhions, Converſe and Spirit of Babylon*; Who's that? *The great City of all theſe Vain, Fooliſh, Wanton, Superfluous, Earthly, Wicked Practices*, againſt whom the Scriptures denounce moſt *dreadful Judgments*, aſcribing all the *Intemperance* of Men and Women to the *Cup* of *Wickedneſs* ſhe hath *given them to drink*, *whoſe are the things* Indifferent, *if they muſt be ſo.* And for witneſs, hear what the *Revelations* ſay in her deſcription; *How much ſhe hath glorifi'd her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her. And the Kings of the Earth, who have lived deliciouſly with her, ſhall bewail and lament her; and the Merchants of the Earth ſhall weep over her, for no man buyeth their Merchandize any more: The Merchandize of Gold, and Silver, and precious Stones, and of Pearls and fine Linnen, and Purple, and Silk, and Scarlet, and all manner of Veſſels of Ivory, and all manner of Veſſels of moſt precious Wood; and Cinnamon, and Odours, and Ointments, and Frankincenſe, and Wine, and Oyl, and fine Flower, and Beaſts, and Slaves, and Souls of Men:* which, though I know to have a farther ſignification than what is literal; yet there is enough to ſhew the *Pomp, Plenty, Fulneſs, Idleneſs, Eaſe, Wantonneſs, Vanity, Luſt* and *Exceſs* of *Luxury*, that dwells in her. But at the *terrible day*, who will go to her

Jer. 16. 5,6,7,8, 9.

Iſa. 3. 13, to 26. Jer. 50. 8, ch. 51. 6, 7. Amos 6. 3,4,5,6, 7.

Rev. 18. 7,8.

Verſ. 11. 22.

Verſ. 13.

Ex-

Exchange any more? Who to her *Playes?* Who will follow her *Fashions* then? And who shall *Traffick* in her *delicate Inventions?* Not one; for *she shall be judg'd:* No Plea shall excuse or rescue her from the *wrath* of the *Judge*; for *strong is the* Vers. 8. *Lord, who will perform it.* If yet these reasonable Pleas will not prevail, however I shall Caution such in the repetition of part of *Babylon's miserable Doom*: *Mind*, my Friends, *more Heavenly things, hasten to obey that Righteous Principle, which would exercise and delight you in that which is Eter-* Vers. 14. *nal:* or else with *Babylon*, the *Mother* of *Lust* and *Vanity*, *the fruits that your Souls lust after, shall depart from you, and all things which are dainty and goodly, shall depart from you; and you shall find them* NO MORE; O *Dives!* no more. Luke 12. 33, 34. Lay your Treasures therefore up in Heaven, O Inhabitants of the Earth, where nothing can break through to harm them; but where Time shall shortly be swallowed up of Eternity.

§. 8. But my Arguments against these things end not here; for the *contrary* most of all conduces to Good; namely, *Temperance* in *Food*, *Plainness* in *Apparel, with a meek, shamefac'd and* Col. 4. 5, 6. *quiet Spirit, and that Conversation which doth only* 1 Thes. 4. 11, 12. *express the same, in all godly honesty:* As the A- 1 Pet. 3. 1 2, 3, 4. postle saith, *Let no corrupt Communication proceed* Eph 4. *out of your Mouth, but that which is good to the use* 29. & 5. *of Edifying, that it may administer Grace to the* 3, 4, 5, 6. *Hearers; neither Filthiness nor foolish Talking, nor Jesting, but rather giving of Thanks: for, let no man deceive you with vain words; because of these things cometh the Wrath of God upon the Children of Disobedience.* And if Men and Women were but thus adorn'd, after this truly Christian manner, Impudence would soon receive

ceive a Check, *Luſt*, *Pride*, *Vanity* and *Wantonneſs* a Rebuke: They would not be able to attempt ſuch *univerſal Chaſtity*, or encounter ſuch *godly Auſterity*: Virtue would be in Credit, and Vice afraid and aſhamed, and Exceſs not dare to ſhow its face: There would be an end of Gluttony and Gaudineſs of Apparel, *Flattering Titles* and a *Luxurious Life*: And then *Primitive Innocency* and *Plainneſs* would come back again, and that *plain-hearted*, *downright harmleſs Life* would be reſtored, of not much caring, *what we ſhould eat*, *drink* or *put on*, as Chriſt tells us, the *Gentiles* did, and as we know, this Age daily does, under all its Talk of *Religion*; but as the Ancients, with moderate Care for Neceſſaries, and Conveniencies of Life, devoted themſelves to the concernments of a *Cœleſtial Kingdom*, more minded their Improvement in Righteouſneſs, than their increaſe in Riches; for they laid their *Treaſure* up in *Heaven*, and endur'd *Tribulation* for an *Inheritance* that cannot be taken away.

1 Tim 4. 12. Phil. 3. 16, to 20. 1 Pet. 2. 12. Prov. 31. 23, to 31 2 Chro. 19. 7. Prov. 24. 23. James 2. 1, 2, to 9. Luke 12. 29, 30. 1 Tim. 5. 2 Pet. 3. 11. Pſal. 26. 5. Mat. 25. 21.

§. 9. But the *Temperance* I plead for, is not only *Religiouſly*, but *Politically good*: 'tis the Intereſt of *good Government* to *Curb* and *rebuke Exceſſes*: It prevents many *miſchiefs*: *Luxury* brings *Effeminacy*, *Lazineſs*, *Poverty* and *Miſery*; but *Temperance preſerves* the Land: It keeps out *Forreign Vanities*, and *improves* our own *Commodities*; Now we are their *Debtors*, then they would be *Debtors* to us for our *Native Manufactures*. By this means, ſuch Perſons, who by their Exceſs, not Charity, have deeply engag'd their Eſtates, may in ſhort ſpace be enabled to clear them from thoſe Incumbrances, which otherwiſe (like *Moths*) ſoon eat out very plentiful Revenues; it helps Perſons of mean ſubſiſtance to improve their

Pro. 10: 4. Eccleſ. 10 16, 17, 18. Prov. 19. 15. ch. 21. 17.

ſmall

ch. 20. 24. 27. small Stocks, that they may not expend their *dear Earnings* and *hard-got Wages* upon *superfluous Apparel*, *foolish May-games*, *Plays*, *Dancing-shows*, *Taverns*, *Ale-houses*, and the like Folly and Intemperance, of which this Land is more infested, and by which its rendred more ridiculous, than any Kingdom in the World; for none I know of is so infested with *Cheating Mountebanks*, *Savage Morrice-dancers*, *Pick-Pockets* and *prophane Players* and *Stagers*, to the slight of Religion, the shame of Government, and the great Idleness, Expence and Debauchery of the People: For which the *Spirit of the Lord is grieved*, and *the Judgments of the Almighty are at the Door*, and the Sentence ready to be pronounc'd, *Let him that is unjust, be unjust still*. Wherefore it is, that we cannot but loudly call upon the generality of the Times, and testifie both by our Life and Doctrine against the Vanities and Abuses, if possibly any be weaned from their *Folly*, and *chuse the good old Path of Temperance*, *Wisdom*, *Gravity* and *Holiness*, the only way to inherit the Blessings of Peace and Plenty here, and *Eternal happiness* hereafter.

Rev. 22. 11.

Prov. 22. 4, 29.

Ecc. 12. 1 Ps. 37. 21. Job 31. 16.

§. 10. *Lastly*, Supposing we had none of these foregoing and important reasons to justifie ourselves, and justly to reprove the Practice of the Land in these particulars; however, let it be sufficient for us to say, That *when People have first learned to Fear, Worship and Obey their Creator, to pay their numerous vicious Debts, to alleviate and abate their oppressed Tenants, but above all outward regard, when the pale Faces are more commiserated, the pincht Bellies reliev'd, and naked Backs cloth'd; when the famished Poor, the distressed Widdow and helpless Orphan* (*Gods Works*

Ps. 10. 2. Psal. 4. 2. Ps. 79. 12. Ps. 82. 3, 4. Pro. 13, 14. ch. 22. 7. & 16. 22. Isa. 3. 14, 15. Ezek. 22. 28. Amos 5. 11, 12.

and

and your fellow-Creatures) *are provided for*; then I say, (if then) it will be early enough for you to plead the indifferency of your *Pleasures*. But that the Sweat and tedious Labour of the *Husband-man early* and *late*, *cold* and *hot*, *wet* and *dry*, should be converted into the Ease and Pastime of a small number of men, that the *Cart*, the *Plough*, the *Thrash should be in that continual severity laid upon Nineteen parts of the Land, to feed the inordinate Lusts and delicious Appetites of the Twentieth*, is so far from the appointment of the great Governour of the World, and God of the Spirits of all Flesh, that to imagine such horrible Injustice as the effect of his Determinations, and not the Intemperance of men, were Wretched and Blasphemous. As on the other side, it would be to deserve no Pity, no Help, no Relief from God Almighty for People to continue that Expence in Vanity and Pleasure, whilst the great necessities of such Objects, go unanswer'd; especially, since God hath made the Sons of Men but Stewards to each others Exigencies and Relief; yea, so strict it is enjoyn'd, that on the omission of these things we find that dreadful Sentence partly to be grounded, of *Depart from me, ye Cursed, into Everlasting Fire, &c.* As on the contrary, to *visit the Sick, see the Imprisoned, relieve the Needy, &c.* are such excellent Properties in Christs account, that thereupon it is he will pronounce such blessed, saying, *Come ye blessed of my Father, inherit the Kingdom prepared for you, &c.* So that the Great are not (with the *Leviathan* in the deep) to prey upon the Small, much less to make a sport of the Lives and Labours of the *lesser Ones*, to gratifie their *inordinate Senses*.

ch. 8 4, 7, 8. Isa. 1. 16 17, 18. Jer. 7. 6. Rom. 12. 20. 2 Chr. 19 7. Ps. 40. 4. Act. 10. 34. Rom. 2. 11. Ephes. 6. 9. Col. 3. 25 1 Pet 1. 17. James 4, 5.

Psal. 41. 1. Mat. 25. 34, 35, 36 Rom. 15. 36. Jam. 2. 15 16. Psal. 112. 9. Prov. 14. 21. Mat. 19. 21.

§. 11.

§. 11. I therefore humbly offer an Addreſs to the ſerious conſideration of the *Civil Magiſtrate*, That if the Money which is expended in every Pariſh in ſuch *vain Faſhions*, as wearing of *Laces*, *Jewels*, *Embroideries*, *unneceſſary Ribbons*, *Trimming*, *coſtly Furniture* and *Attendance*, together with what is commonly conſumed in *Taverns*, *Feaſts*, *Gaming*, *&c.* could be collected in a *publick Stock*, or ſomething in lieu of this extravagant and fruitleſs Expence, there might be Reparations to the Broken-Tenants, Work-houſes for the Able, and Alms-houſes for the Aged and Impotent: Then ſhould we have no Beggars in the Land; the *Cry* of the Widdow and the Orphan would ceaſe, and charitable Reliefs might eaſily be afforded towards the *Redemption* of *poor Captives*, and Refreſhment of ſuch *Diſtreſſed Proteſtants*, as labour under the Miſeries of *Perſecution* in *other Countries*: Nay, the *Exchequers Needs*, on juſt Emergencies, might be ſupplied by ſuch a Bank: This *Sacrifice* and *Service* would pleaſe the juſt and *merciful* God; it would be a *Noble Example* of Gravity and Temperance to *Forreign States*, and an *unſpeakable benefit* to *our ſelves at home*.

Alas! why ſhould men need Perſwaſions to what their own Felicity ſo neceſſarily leads them to? Had theſe *Vitioſo's* of the Times but a ſenſe of Heathen-*Cato's Generoſity*, they would rather deny their *Carnal Appetites*, than leave ſuch noble Enterpriſes unattempted: But that they ſhould *Eat*, *Drink*, *Play*, *Game* and *Sport* away their *Health*, *Eſtates*, and above all, their *irrevocable precious Time*, which ſhould be dedicated to the Lord, as a neceſſary *Introduction* to a *bleſſed Eternity* (and then which (did they but know

it)

it) no *Worldly Solace* can come in Competition) I say, that they should be continually employ'd about these poor, low things, is to have the *Heathens judge* them in Gods day, as well as *Christian Precepts* and *Examples condemn* them. And their *final Doom* will prove the more astonishing, in that this Vanity and Excess are acted under a Profession of the Self-denying Religion of Jesus, whose Life and Doctrine are a perpetual Reproach to the most of Christians. For he (*blessed Man*) was *Humble*, but they are *Proud*; He *Forgiving*, they *Revengeful*; He *Meek*, they *Fierce*; He *Plain*, they *Gaudy*; He *Abstemious*, they *Luxurious*; He *Chast*, they *Lascivious*; He a *Pilgrim* on Earth, they *Citizens* of the *World*: In fine, He was Meanly born, Poorly attended, and Obscurely brought up; liv'd despised, and dy'd hated of the men of his own Nation. O you pretended Followers of this Crucified Jesus, *Examine your selves*, 2 Cor. 13. 5. *try your selves*; *know you not your own selves, if he dwell not*, if he rule not *in you, that you are Reprobates? Be ye not deceived, for God will not* Gal. 6. 7, 8. *be mocked* (at last with forc'd Repentances) *such as you Sow, such you shall*, such you must *Reap in Gods Day*. I beseech you hear me, and remember, you were entreated to the Salvation of God: I say, *As you Sow, you Reap*: If you are Enemies to the Cross of Christ (and you are so, if you will not bear it, but do as you list, and not as you ought) If you are Uncircumcised in Heart and Ear (and you are so, if you will not hear and open to him that *knocks at the door within*) and if you resist and quench the Spirit in you, that strives with you, to bring you to God (and that you certainly do, who Rebel against

its Motions, Reproofs and Instructions) then *you sow to the Flesh, to fulfil the Lusts thereof, and of the Flesh will you reap the fruits of Corruption, Woe, Anguish and Tribulation from God, the Judge of quick and dead, by Jesus Christ.* But if you will daily bear the holy Cross of Christ, and *sow to the Spirit*; if you will listen to the Light and Grace that come by Jesus, and which he has given to all People for Salvation, and square your Thoughts, Words and Deeds thereby (which leads and teaches the Lovers of it to *deny all ungodliness, and the Worlds Lusts, and to live Soberly, Righteously and Godly in this present evil World*) then may you with Confidence look for the *blessed Hope, and joyful Coming, and glorious Appearing of the great God, and our Saviour Jesus Christ.* Let it be so, O you Christians, and escape the Wrath to come; Why will you dye? Let the time past suffice; remember, that *NO CROSS, NO CROWN. Redeem* then *the Time, for the days are Evil*, and yours but very few. Therefore *Gird up the Loyns of your Minds, be Sober, Fear, Watch, Pray and Endure to the End*; calling to mind, for your Encouragement and Consolation, that all such as through Patience and Well-doing wait for *Immortality*, shall reap *Glory, Honour* and *Eternal Life in the Kingdom of the Father, whose is the Kingdom, the Power and the Glory for ever*, Amen.

Rom. 2. 8

Tit. 2. 11, 12, 13.

Ephe. 15 16.

Rom. 2. 7 9.

CHAP. XIX.

§. 1. *An Introduction to the Examples and Testimonies of those counted Heathens*, (1.) *Among the Greeks, viz.* Of §. 2. Cyrus. §. 3. Artaxerxes.

taxerxes. §. 4. Agathocles. §. 5. Philip. §. 6. Alexander. §. 7. Ptolomy. §. 8. Xenophanes. §. 9. Antigonus. §. 10. Themistocles. §. 11. Aristides. §. 12. Pericles. §. 13. Phocion. §. 14. Clitomachus. §. 15. Epaminondas. §. 16. Demosthenes. §. 17. Agasicles. §. 18. Agesilaus. §. 19. Agis. §. 20. Alchomenes. §. 21. Alexandridas. §. 22. Anaxilas. §. 23. Ariston. §. 24. Archidamus. §. 25. Cleomenes. §. 26. Derfyllidas. §. 27. Hippodamus. §. 28. Leonidas. §. 29. Lysander. §. 30. Pausanias. §. 31. Theopompus, *&c.* §. 32. *The manner of Life and Government of the* Lacedæmonians *in general.* §. 33. Lycurgus, *their Law-giver.* (II.) *Among the* Romans, *viz. Of* §. 34. Cato. §. 35. Scipio Africanus. §. 36. Augustus. §. 37. Tiberius. §. 38. Vespasian. §. 39. Trajan. §. 40. Adrian. §. 41. Marcus Aurelius Antoninus. §. 42. Pertinax. §. 43. Pescennius. §. 44. Alexander Severus. §. 45. Aurelianus. §. 46. Diocletian. §. 47. Julian. §. 48. Theodosius. (III.) *The Lives and Doctrines of some of the* Heathen-Philosophers *among the* Greeks *and* Romans, *viz.* §. 49. Thales. §. 50. Pythagoras. §. 51. Solon. §. 52. Chilon. §. 53. Periander. §. 54. Bias. §. 55. Cleobulus. §. 56. Pittacus. §. 57. Hippias. §. 58. Gymnosophistæ. §. 59. Bamburacij. §. 60. Gynæcosmi. §. 61. Anacharsis. §. 62. Anaxagoras. §. 63. Heraclitus. §. 64. Democritus. §. 65. Socrates. §. 66. Plato. §. 67. Antisthenes. §. 68. Xenocrates. §. 69. Bion. §. 70. Demonax. §. 71. Diogenes. §. 72. Crates. §. 73. Aristotle. §. 74. Mandanius. §. 75. Zeno. §. 76.

Quintilian. §. 77. Seneca. §. 78. Epictetus. (IV.) *Of virtuous Heathen Women, viz.* §. 79. Penelope. §. 80. Theoxena. §. 81. Hipparchia. §. 82. Lucretia. §. 83. Cornelia. §. 84. Pontia. §. 85. Arria. §. 86. Pompeja Plautina. §. 87. Plotina. §. 88. Pompeja Paulina. §. 89. *A Reproof to Voluptuous Women of the Times.*

§. 1. THis Book should have ended here, but that the Power Examples and Authorities have upon the Minds of People, above the most sensible and pressing Arguments, inclin'd me to present my Readers with some of those many Instances that might be given in favour of the virtuous Life recommended in this Discourse; I chuse to cast them into three sorts of Testimonies (not after the Three-fold Subject of the Book, but) suitable to the Times, Qualities and Circumstances of the Persons that gave them; whose divers Excellencies and Stations have transmitted their Names with Honour to our own times. The first Testimony comes from those called Heathens, the Second from profess'd Christians: the Last, from retir'd Aged and Dying Men of Fame and Learning; being their last and serious Reflections, to which no Ostentation or Worldly Interests could induce them. Where it will be easie for the considerate Reader to observe, how much the Pride, Avarice and Luxury of the World stood reprehended in the judgments of Persons of great Credit amongst Men, and what was that Life and Conduct, that in their most retired Meditations, when their sight was clearest, and Judgment most free and dis-abused, they thought would

would give Peace here, and lay Foundations of Eternal Bleſſedneſs.

I. *The Teſtimonies of ſeveral great and virtuous Perſonages among the* Gentiles, *urged againſt the Exceſſes of the Age, in favour of the Piety and Temperance herein recommended.*

§. 2. **Cyrus** (than whom a greater Monarch we hardly find in Story) is more famous for his Virtue, than his Power, and indeed it was that which gave him Power: God calls him his *Shepherd.* Isa. 44. 28. Now let us ſee the Principles of his Conduct and Life. So Temperate was he in his Youth, that when *Aſtyages* urged him to drink Wine, he anſwered, *I am afraid leſt there ſhould be Poyſon in it; having ſeen thee reel and ſottiſh, after having drunk thereof.* And ſo careful was he to keep the *Perſians* from Corruption of Manners, that he would not ſuffer them to leave their Rude and Mountainous Country for one more pleaſant and fruitful, which he had conquered; *Leſt through Plenty and Eaſe, Luxury at Luſt might debaſe their Spirits.* And ſo very Chaſt was he, that having taken a Lady of Quality, a moſt Beautiful Woman his Priſoner, refuſed to ſee her, ſaying, *I have no mind to be a Captive to my Captive.* It ſeems, he claimed no ſuch Propriety; but ſhun'd the occaſion of Evil: The Controller of his Houſhold asking him one day, *What he would pleaſe to have for his Dinner? Bread* ſaith he; *for I intend to Encamp near the Water:* A ſhort and eaſie Bill of Fare: But this ſhews the power he had over his Appetite, as well as his Soldiers; and that he was fit to Command others, that could Command himſelf. According

to another saying of his, *No man* (saith he) *is worthy to Command, who is not better than those that are to Obey:* And when he came to dye, he gave this Reason of his Belief of Immortality: *I cannot*, saith he, *perswade my self to think, that the Soul of Man, after having sustained it self in a mortal Body, should perish, when delivered of it, for want of it:* A Saying of perhaps as great weight, as may be advanc'd against Atheism from more enlightned Times.

§. 3. **Artaxerxes** *Mnemon*, being upon an extraordinary occasion reduced to eat Barley Bread, and dried Figgs, and drink Water; *What Pleasure* (saith he) *have I lost till now, through my Delicacies and Excess!*

§. 4. **Agathocles** becoming King of *Sicily*, from being the Son of a Potter, always to humble his mind to his Original, *would be daily served in some Earthen Vessels upon his Table:* An example of Humility and Plainness.

§. 5. **Philip**, King of *Macedon*, upon three sorts of good News arriving in one day, fear'd, too much success might transport him immoderately; and therefore *pray'd for some small Disappointments to season his Prosperity*, and caution his Mind under the enjoyment of it. He refused to oppress the *Greeks* with his Garrisons, saying, *I had rather retain them by kindness, than fear; and to be always beloved, than for a while Terrible.* One of his *Minions* perswading him, *To decline hearing of a Cause*, wherein a *particular Friend* was Interested; *I had much rather*, says he, *that thy Friend should lose his Cause, than I my Reputation.* Seeing his Son *Alexander* endeavour to gain the Hearts of the *Macedonians* by Gifts and Rewards, *Canst thou believe*, says he, *that a man that thou hast*

haſt corrupted to thy Intereſts, will ever be true to them? When his Court would have had him quarrel'd, and corrected the *Peloponneſes* for their Ingratitude to him, he ſaid, *By no means; for if they deſpiſe and abuſe me after being kind to them, what will they do, if I do them harm?* A great Example of Patience in a King, and wittily ſaid. Like to this was his Reply to the Embaſſadors of *Athens*, whom asking after Audience, *If he could do them any ſervice?* and one of them ſurely anſwering, *The beſt thou canſt do us is to Hang thy ſelf.* He was nothing diſturbed, though his Court murmured; but calmly ſaid to the Embaſſador, *Thoſe who ſuffer Injuries, are better People, than thoſe that do them.* To conclude with him, being one day fallen along the ground, and ſeeing himſelf in that poſture, he cried out, *What a ſmall ſpot of Earth do we take up, and yet the whole World can't content us!*

§. 6. Alexander was very temperate and virtuous in his Youth: A certain Governour having written to him, that a Merchant of the place *had ſeveral fine Boys to ſell:* He return'd him this Anſwer with great Indignation, *What haſt thou ſeen in any Act of my Life, that ſhould put thee upon ſuch a Meſſage as this?* And avoided the Women, his Courtiers flung in his way to debauch him: Nay, he would not ſee the Wife of *Darius*, famed the *moſt Beautiful Princeſs of the* Age; which, with his other Virtues, made *Darius* (the laſt *Perſian* King) to ſay, *If God has determined to take my Empire from me, I wiſh it into the hands of* Alexander, *my Virtuous Enemy.* He hated Covetouſneſs; for though he left great Conqueſts, he left no Riches; which made him thus to anſwer one that askt him dying, *Where he had*

hid his Treasures? Among my Friends, says he. He was wont to say, He *ow'd more to his Master for his Education, than his Father for his Birth; by how much it was less to live, than to live Well.*

§. 7. **Ptolomy**, Son of *Lagus*, being reproach'd for his mean Original, and his Friends angry that he did not resent it; *We ought*, says he, *to bear Reproaches patiently.*

§. 8. **Xenophanes**, being jeer'd for refusing to play at a forbidden Game, answered, *I do not fear my Money, but my Reputation: they that make Laws, must keep them.* A commendable Saying.

§. 9. **Antigonus** being taken sick, he said, *It was a warning from God to instruct him of his Mortality.* A Poet flattering him with the Title of the Son of God; He answered, *My Servant knows the contrary.* Another Sycophant telling him, that the Will of Kings is the Rule of Justice: No, saith he, *Rather Justice is the Rule of the Will of Kings.* And being prest by his Minions to put a Garrison into *Athens*, to hold the *Greeks* in subjection; He answered, *He had not a stronger Garrison, than the Affections of his People.*

§. 10. **Themistocles**, after all the Honour of his Life, sits down with this Conclusion, *That the Way to the Grave is more desireable than the Way to Worldly Honours.* His Daughter being courted by one of little Wit and great Wealth, and another of little Wealth and great Goodness; he chose the poor man for his Son-in-Law; for saith he, *I will rather have a Man without Money, than Money without a Man:* reckoning, that not Money but Worth makes the Man. Being told by *Symmachus*, *That he would teach*

him

him the Art of Memory; gravely anſwered, *He had rather learn the Art of Forgetfulneſs*; adding, *He could remember enough, but many things he could not forget, which were neceſſary to be forgotten*; as the Honours, Glories, Pleaſures and Conqueſts he had ſpent his days in, too apt to tranſport to vain Glory.

§. 11. **Ariſtides**, a wiſe and juſt *Greek*, of greateſt Honour and Truſt with the *Athenians*; He was a great Enemy to Cabals in Government; the reaſon he renders is, *Becauſe*, ſaith he, *I would not be obliged to authorize Injuſtice*: He ſo much hated Covetouſneſs, (though he was Thrice choſen Treaſurer of *Athens*) that he lived and dyed poor, and that of Choice: For being therefore reproached by a Rich Uſurer, he anſwered, *Thy Riches hurt thee more than my Poverty hurts me.* Being once *baniſh'd by a contrary Faction in the State*, he pray'd to God, *that the Affairs of his Country might go ſo well, as never to need his Return*; which however cauſed him preſently to be recall'd: Whereupon he told them, *That he was not troubled for his Exile with reſpect to himſelf, but the Honour of his Country. Themiſtocles* their General had a Project to propoſe, to render *Athens* Miſtriſs of *Greece*, but it required Secrecy; The People obliged him, to communicate it to *Ariſtides*, whoſe Judgment they follow. *Ariſtides* having privately heard it from *Themiſtocles*, publickly anſwered to the People, *True, there was nothing more Advantagious, nor nothing more Unjuſt*: Which quaſht the Project.

§. 12. **Pericles**, as he mounted the Tribunal, *prayed to God, that not a word might fall from him, that might ſcandalize the People,*

wrong

wrong the Publick Affairs, or hurt his own. One of his Friends praying him to ſpeak falſly in his favour; *We are Friends*, ſaith he, *but not beyond the Altar*; meaning, not againſt Religion and Truth. *Sophocles* being his Companion, upon ſight of a Beautiful Woman, ſaid to *Pericles*, *Ah! What a lovely Creature is that!* To whom *Pericles* reply'd, *It becometh a Magiſtrate not only to have his hands clean, but his Tongue and Eyes alſo.*

§. 13. **Phocion**, a famous *Athenian*, was honeſt and poor, yet he contemned Riches: For a certain Governour making rich Preſents, he return'd them ſaying, *I refuſed Alexanders:* And when ſeveral perſwaded him to accept of ſuch Bounty, or elſe his Children would want; he anſwered, *If my Son be virtuous, I ſhall leave him enough; and if he be Vicious, more would be too little.* He rebuked the Exceſs of *Athens*, and that openly, ſaying, *He that eateth more than he ought, maketh more Diſeaſes than he can cure.* To Condemn or Flatter him, was to him alike: *Demoſthenes* telling him, whenever the People were enraged, they would kill him; he anſwered, *And thou alſo, when they are come to their Wits.* He ſaid, *An Orator was like a Cyprus Tree, fair and great, but fruitleſs. Antipater* preſſing him to ſubmit to his ſenſe, he anſwered, *Thou canſt not have me for a Friend and Flatterer too.* Seeing a man in Office to ſpeak much and do little, he askt, *How can that man do buſineſs, that is already drunk with Talking?* After all the great Services of his Life, he was unjuſtly condemned to dye, and going to the place of Execution, lamented of the People, one of his Enemies Spit in his Face; he took

it

it without any diſorder of mind, only ſaying, *Take him away.* Before Execution his Friends askt, him, Whether he had nothing to ſay to his Son? *Yes*, ſaid he, *Let him not Hate my Enemies, nor Revenge my Death; I ſee, it is better ſleep upon the Earth with Peace, than with Trouble upon the ſofteſt Bed: That he ought to do that which is his Duty, and what is more is Vanity: That he muſt not carry two Faces: That he promiſe little, but keep his Promiſes: the World does the contrary.*

§. 13. **Clitomachus** had ſo great a love to Virtue, and practiſed it with ſuch exactneſs, that if at any time in Company, he *heard wanton or obſcene Diſcourſe*, he was *wont to quit the place.*

§. 14. **Epaminondas** being invited to a *ſacrificial Feaſt*, ſoſoon as he had entred, he *withdrew, becauſe of the ſumptuous Furniture and Attire of the Place and People*, ſaying, *I was called at* Leuctres *to a Sacrifice; but I find it is a Debauch.* The day after the great Battel, which he obtain'd upon his Enemies, he ſeem'd ſad and ſolitary, which was not his ordinary Temper; and being askt, Why? anſwered, *I would moderate the joy of yeſterday's Triumph.* A *Theſſalian General*, and Collegue in a certain Enterprize, knowing his *Poverty*, ſent him *two thouſand Crowns*, to defray his part of the Charges; but he ſeem'd Angry, and anſwer'd, *This looks like corrupting me*; contenting himſelf with leſs than *five Pounds*, which he borrowed of one of his Friends for that Service. The ſame Moderation made him refuſe the *Preſents* of the *Perſian* Emperor, ſaying, *They were needleſs if he only deſired of him what was juſt; if more, he was*

not

not rich enough to corrupt him. Seeing a Rich man refuse to lend one of his Friends Money that was in Affliction; He said, *Art not thou ashamed to refuse to help a Good man in Necessity?* After he had freed *Greece* from Trouble, and made the *Thebans*, his Country-men, triumph over the *Lacedæmonians*, (till then invincible) that ungrateful People arraigned him and his Friends, under pretence of *acting something without Authority*: He, as General, *took the Blame upon himself, justified the Action both from Necessity and Success, arraigning his Judges for Ingratitude, whilst himself was at the Barr*; Which caused them to with-draw with fallen Countenances, and Hearts smitten with Guilt and Fear. To conclude, he was a Man of great Truth and great Patience, as well as Wisdom and Courage; for he was never observed to *Lye in Earnest, or in jest.* And notwithstanding the ill and cross Humours of the *Thebans*, aggravated by his incomparable Hazards and Services for their Freedom and Renown, it is reported of him, *That he ever bore them patiently*, often saying, *That he ought no more to be revenged of his Country, than of his Father.* And being wounded to death in the Battel of *Mantine, he advised his Country-men to make Peace, none being left fit to command them: which prov'd true.* He would not suffer them to pull the Sword out of his Body, till he knew he had gained the Victory; and then he ended his dayes, with this Expression in his Mouth, *I dye contentedly, for it is in defence of my Country; and I am sure I shall live in the Eternal Memory of Good men.* This for a *Gentile* and a *General* hath matter of Praise and Example in it.

§. 16.

§. 16. **Demosthenes**, the great Orator of *Athens*, had these Sentences: 'That Wise men 'speak little, and that therefore Nature hath 'given men two Ears and one Tongue, to hear 'more than they speak. To one that spoke much, he said; 'How cometh it, that he who 'taught thee to speak, did not also teach thee 'to hold thy Tongue. He said of a Covetous man, 'That he knew not how to live all his 'Life time, and that he left it for another to live, 'after he was dead. That it was an easie thing 'to deceive ones self, because it was easie to per-'swade ones self, to what one desired. He said, 'That Calumnies were easily received, but 'time would alwayes discover them: That 'there was nothing more uneasie to Good men, 'than not to have the Liberty of speaking free-'ly: And that, if one knew, what he had to 'suffer from the People, one would never med-'dle to govern them. In fine, 'That man's 'Happiness was to be like God, and to resemble 'him, we must love Truth and Justice.

§. 17. **Agaticles**, King of the *Lacedæmoni-ans*, (or *Spartans*, which are one) was of the Opinion, 'That it was better to Govern with-out force; and, says he, 'The Means to do it, 'is, to govern the People as a Father governs 'his Children.

§. 18. **Agesilaus**, King of the same People, would say, 'That he had rather be Master of 'himself, than of the greatest City of his Ene-'mies: And to preserve his own Liberty, than 'to usurp the Liberty of another man. A 'Prince, says he, ought to distinguish himself 'from his Subjects by his Virtue, and not by his 'State or Delicacy of Life. Wherefore he wore

plain

plain and ſimple Cloathing; his Table was as moderate, and his Bed as hard as that of an ordinary Subject. And when he was told, that one time or other he would be obliged to change his Faſhion, 'No, ſaith he, I am not given to 'change, even in a Change: 'And this I do, ſaith he, to remove from Young men any pre-'tence to Luxury; that they may ſee their 'Prince practiſe, what he counſels them to do. He added, 'That the Foundation of the *Lace-'dæmonian* Laws was, To deſpiſe Luxury, and 'to reward with Liberty; 'Nor, ſaith he, ſhould 'good men put a value upon that which mean 'and baſe Souls make their Delight. Being flatter'd by ſome with Divine Honour, he askt them, 'If they could not make Gods too? If 'they could, why did not they begin with them-'ſelves? — The ſame auſtere Conduct of Life made him refuſe to have his Statue erected in the Cities of *Aſia*; nor would he ſuffer his Pi-cture to be taken; and his reaſon is good: 'For, ſaith he, 'the faireſt Portraiture of men, is their 'own Actions. — Whatſoever was to be ſuddenly done in the Government, he was ſure To ſet his hand firſt to the Work, like a common Perſon. He would ſay, 'It did not become 'men to make proviſion to be Rich, but to be 'Good. Being askt the means to true happi-neſs, he anſwered, 'To do nothing that ſhould 'make a man fear to dye; another time, 'To 'ſpeak well and do well. Being called home by the *Ephori*, (or ſupream Magiſtrates (the way of the *Spartan* Conſtitution.) he returned, ſaying, 'It is not leſs the Duty of a Prince to 'obey Laws, than to command Men. He con-ferred places of Truſt and Honour upon his E-nemies,

nemies, 'That he might conſtrain their Hate 'into Love. A Lawyer asking him for a Letter to make a Perſon Judge, that was of his own Friends; *My Friends*, ſays he, *have no need of a Recommendation to do Juſtice* —A Comœdian of Note wondering, that *Ageſilaus* ſaid nothing to him, askt, if he knew him? *Yes*, ſaith he, *I know thee*; *Art not thou the Buffoon* Callipedes. One calling the King of [*Perſia* the Great King, he anſwered, *He is not greater than I, unleſs he hath more Virtue than I*— One of his Friends catching him playing with his Children, he prevented him thus; *Say nothing, till thou art a Father too*——He had great care of the Education of Youth, often ſaying, *We muſt teach Children what they ſhall do, when they are men.* The *Ægyptians* deſpiſing him, becauſe he had but a ſmall Train and a mean Equipage; *Oh*, ſaith he, *I will have them to know, Royalty conſiſts not in vain Pomp, but in Virtue.*

§. 19. **Agis**, Another King of *Lacedæmonia*, being impriſoned for endeavouring to reſtore their declining Diſcipline, being askt, Whether he repented not of his Deſign? anſwered, *No*; *for*, ſaith he, *Good Actions never need Repentance.* His Father and Mother deſiring of him to grant ſomething he thought Unjuſt, he anſwered, 'I obeyed 'you, when I was Young; I muſt now obey 'the Laws, and do that which is reaſona-'ble——— As he was leading to the place of Execution, one of his People wept, to whom he ſaid, 'Weep not for me; for the Authors 'of this Unjuſt Death are more in Fault 'than I.

§. 20.

§. 20. **Alcamenes**, King of the same People, being askt, which was the way to get and preserve *Honour?* answered, *To despise Wealth.* Another wondering, why he refused the Presents of the *Messenians?* he answered, *I make Conscience to keep the Laws, that forbid it.* To a Miser accusing him of being so reserved in his Discourse, he said, 'I had 'rather conform to Reason, than thy Covetous-'ness; or, I had rather be Covetous of my 'Words, than my Money.

§. 21. **Alexandridas**, hearing an Exile complain of his Banishment, saith he, *Complain of the cause of it* (to wit, *his Deserts*) *for there is nothing hurtful but Vice.* Being askt, why they were so long in making the process of Criminals in *Lacedemonia? Because*, saith he, *when they are once Dead, they are past Repentance.* This shews their belief of Immortality and Eternal Blessedness; and that even poor Criminals, through Repentance, may obtain it.

§. 22. **Anarilas** would say, *That the greatest advantage Kings had upon other men, was their Power of excelling them in Good Deeds.*

§. 23. **Ariston** hearing one admire this expression, *We ought to do good to our Friends, and evil to our Enemies*; answered, *By no means; We ought to do good to all; to keep our Friends, and to gain our Enemies.* A Doctrine, the most difficult to Flesh and Blood in all the Precepts of Christ's Sermon upon the Mount; nay, not allow'd to be his Doctrine, but both *An Eye for an Eye*, defended against his express Command, and *often times an Eye put out, an Estate* seque-

ſequeſtred, and Life taken away under a ſpecious Zeal for Religion too; as if Sin could be Chriſten'd and Impiety entituled to the Doctrine of Chriſt: Oh! will not ſuch *Heathens* riſe up in Judgement againſt our Worldly *Chriſtian*, in the great Day of God!

§. 34. **Archidamus** alſo, King of *Sparta*, being askt, who was Maſter of *Lacedæmonia*? *The Laws*, ſaith he, *and after them the Magiſtrates*—One praiſing a *Muſitian* in his preſence, *Ah!* ſaith he, *but when will you praiſe a good Man?*—Another ſaying, *That man is an excellent Muſitian: That's all one*, ſaith he, *as if you would ſay, There is a good Cook*; counting both Trades of Voluptuouſneſs—Another promiſing him ſome excellent Wine; I care not, ſaith he, for it will only put my Mouth out of taſte to my ordinary Liquor; which it ſeems was Water———Two men choſe him an Arbitrator; to accept it he made them promiſe to do, what he would have them; Then, ſaith he, ſtir not from this place, till you have agreed the matter between your ſelves; which was ſoon done———*Dennis*, King of *Sicily*, ſending his Daughters Rich Apparel, he forbad them to wear it, ſaying, You will ſeem to me but the more Homely———This great man certainly was not of the Mind to breed up his Children at the Exchanges, Dancing-Schools and Play-houſes.

§. 25. **Cleomenes**, King of the ſame People, would ſay, *That Kings ought to be pleaſant and familiar; but not to cheapneſs and contempt.* He was ſo juſt a man in Power, that he drove away *Damaratus* his fellow-King, (for they had always Two) for offering to corrupt

him in a Cause before them, *Lest*, saith he, *he should attempt others less able to resist him, and so ruin* the *State.*

§. 26. **Dersillydas** perceiving that *Pyrrhus* would force a Prince upon his Country-men, the *Lacedemonians*, whom they lately ejected, stoutly opposed him, saying, *If thou art God, we fear thee not, because we have done no Evil; and if thou art but a man, we are men too.*

§. 27. **Hyppodamus**, seeing a young man ashamed that was catcht in bad Company, he reproved him sharply, saying, *For time to come keep such Company as thou needst not blush at.*

§. 28. **Leonidas**, Brother to *Cleomenes* and a brave man, being offer'd by *Xerxes* to be made *Emperor* of *Greece*, answered, *I had rather dye for my own Country, than have an unjust Command over other mens.* Adding, 'Xerxes deceived 'himself, to think it a Virtue, to invade the Rights of other men.

§. 29. **Lysander** being ask'd by a *Persian*, what was the best Frame of Government? 'That, saith he, where every one hath ac- 'cording to his Deserts. Though one of the greatest Captains that *Sparta* bred, he had learn'd by his Wisdom to bear personal Affronts; *Say what thou wilt*, saith he, (to one that spoke abusively to him) *Empty thy self, I shall bear it.* His Daughters were contracted in Marriage to some Persons of Quality, but he dying poor, they refused to Marry them; upon which the *Ephori* condemn'd each of them in a great sum of Money, *because they preferred Money before their Faith and Engagement.*

§. 30

§. 30. **Pausanias**, Son of *Cleombrotus*, and Collegue to *Lysander*, beholding among the *Persians* Spoils they took, the Costlineſs of their Furniture, ſaid, *It had been much better if they had been worth leſs, and their Maſters more.* And after the Victory of *Platee*, having a Dinner dreſt according to the *Perſian* manner, and beholding the Magnificence and Furniture of the Treat; What, ſaith he, do theſe People mean, that live in ſuch Wealth and Luxury, to attacque our Meanneſs and Poverty; for they lov'd to live low.

§. 31. **Theopompus** ſaith, *The way to preſerve a Kingdom is to embrace the Counſels of one's Friends; and not to ſuffer the meaner ſort to be oppreſſed.* One making the *Glory* of *Sparta* to conſiſt in *Commanding well*; he anſwered, *No; it is in knowing how to Obey well.* He was of Opinion, *That great Honours hurt a State*; adding, *That time would aboliſh great, and augment moderate Honours among men*; meaning, that men ſhould have their Reputation they deſerve without Flattery and Exceſs.

A *Rhetorician* bragging himſelf of his Art, was reproved by a *Lacedæmonian*, Doſt thou call that an Art, ſaith he, which hath not Truth for its Object?——Alſo a *Lacedæmonian*, being preſented with a Harp after Dinner by a *Muſical* Perſon, I do not, ſaith he, know how to play the Fool. Another being askt, what he thought of a Poet of the times, anſwered, Good for nothing but to corrupt Youth. Nor was this only the Wiſdom and Virtue of ſome particular Perſons, which may be thought to have given light to the dark Body of their Courts, but their

Government was Wise and Just, and the People generally obey it, making Virtue to be true Honour, and that Honour dearer to them than Life.

§. 32. **Lacedemonian** Customs according to *Plutarch*, were these, 'They were very Temperate in their Eating and Drinking, their most 'delicate Dish, being a Pottage made for the 'Nourishment of antient People: They taught 'their Children to Write and Read, to Obey 'the Magistrates, to endure Labour, and 'to be bold in Danger: The Teachers of o-'ther Sciences were not so much as admitted 'in *Lacedæmonia*———They had but one Gar-'ment, and that new but once a Year——— 'They rarely used Baths or Oyl, the custom 'of those parts of the World—Their *Youth* 'lay in Troops *upon Mats*; the *Boys* and *Girls* 'apart———They accustomed their Youth 'to Travel by Night without light, to use 'them not to be afraid———The Old govern-'ed the Young; and those of them who obey-'ed not the Aged, were punisht.———It was 'a shame not to bear Reproof among the 'Youth, and among the Aged, matter of Punish-'ment not to give it. They made ordinary 'Cheer on purpose to keep out Luxury; hold-'ing, that mean fare kept the Spirit free, and 'the Body fit for Action. That Musick they 'used simple, without Art or Changings. Their 'Songs composed of *virtuous Deeds* of Good 'men, and their *Harmony* mixt with some *Re-'ligious Extases*, that seem'd to carry their 'minds above the fear of Death. They per-'mitted not their *Youth* to *travel*, lest they 'should corrupt their Manners; And for the

same

'ſame reaſon, they permitted not Strangers to 'dwell amongſt them, that conform'd not to 'their way of Living. In this they were ſo ſtrict, 'that ſuch of their *Youth* that was not educated 'in their Cuſtoms, *enjoy'd not the Priviledges of* '*Natives*, whilſt *Strangers* that received them, '*enjoy'd the Priviledges of Natives.* They would '*ſuffer neither* Comœdies *nor* Tragœdies *to be* '*acted in their Country.* They condemned a '*Souldier* but for *painting* his *Buckler* of ſeveral 'Colours: and publickly puniſht a *Young Man* 'for having learnt but the Way to a *Town giv-* '*en to Luxury.* They alſo baniſht an *Orator* for 'bragging, that he could *ſpeak a whole day upon* '*any ſubject*; for they did not like *much ſpeak-* '*ing*, much leſs for a *bad Cauſe*—They *buried their* '*dead without any Ceremony or Superſtition*; for 'they only uſed a Red Cloth upon the Body, 'bordered with Olive Leaves: This Burial 'had all degrees. Mourning they forbad, and '*Epitaphs* too.——When they pray'd to God, 'they ſtretcht forth their Arms, which with 'them was a ſign that they muſt do good 'Works, as well as make good Prayers. 'They askt of God but two things, Pati- 'ence in Labour, and Happineſs in Well- 'doing. This account is moſtly the ſame with *Xenophons*; adding, 'That they eat moderate- 'ly and in common; the Youth mixed with 'the Aged, to awe them, and give them 'good Example———That in walking they 'would neither ſpeak, nor turn their Eyes a- 'ſide any more than if they were Statues of 'Marble. The Men were bred Baſhful, as well 'as the Women, not ſpeaking at Meals, unleſs

'they were askt a Question. When they were 'fifteen Years of Age, instead of leaving them 'to their own Conduct, as in other places, 'they had most care of their Conversation, 'that they might preserve them from the Mis-'chiefs that Age is incident to—And those that 'would not comply with these Rules, were 'not counted always honest People. And in 'this, their Government was excellent, that 'they thought, there was no greater punish-'ment for a Bad man, than to be known 'and used as such, at all times, in all places; 'For they were not to come into the Compa-'ny of Persons of Reputation ——— They 'were to give place to all others; to stand 'when they sate: To be accountable to every 'honest man that met them, of their Con-'versation——— That they must keep their 'poor Kindred. That they used not the 'same Freedoms that honest People might 'use; By which means they kept Vertue 'in Credit, and Vice in Contempt. They 'used all things necessary for Life, without 'superfluity or want, Despising Riches and 'Sumptuous Apparel and Living; judging, 'that the best Ornament of the Body is 'Health, and of the Mind, Virtue. And 'since, (saith *XENOPHON*) it is 'Virtue and Temperance, that renders us 'Commendable, and that it is only the '*Lacedæmonians*, that reverence it publick-'ly, and have made it the FOUNDA-'TION of their STATE; Their GO-'VERNMENT of right Merits Prefe-'rence to any other in the World———But

'that,

'*that*, ſaith he, *which is ſtrange is, that all admire* '*it, but none imitate it.* Nor is this accounted Fantaſtical.

§. 33. **Lycurgus** their famous Founder and Lawgiver, inſtill'd theſe Principles, and by his Power with them made them Laws to rule them. Let us hear what he did; *Lycurgus* willing to retire his Citizens from a Luxurious to a Virtuous Life, and let them ſee how much good Conduct and honeſt Induſtry might meliorate the ſtate of Mankind; applyed himſelf to introduce a new Model of Government, perſwading them to believe, *That though they were deſcended of Noble and Virtuous Anceſtors, if they were not exerciſed in a courſe of Virtue, they would like the Dog in the Kitchin, rather leap at the Meat, than run at the Game.* In fine, they agreed to obey him. The firſt thing then that he did, to try his Power with them was, To divide the Land into equal Portions; ſo that the whole *Laconick* Country ſeem'd but the Lots of Brethren: This grieved the Rich; but the Poor, which were the moſt, rejoyced—; He rendred Wealth uſeleſs by Community; and forbad the uſe of Gold and Silver: He made Money of Iron; too baſe and heavy to make a Thief. He retrencht their ways of Building, ſuffering no more Ornament than could be made with a Hatchet and a Saw: And their Furniture was like their Houſes. This courſe disbanded many Trades; no MERCHANT, no COOK, no LAWYER, no FLATTERER, no ASTROLOGER was to be found in *Lacedæmonia*. Injuſtice was baniſht their Society, having cut up the Root of it, which is Avarice, by introducing a Community, and making Gold

and Silver uſeleſs. To prevent the Luxury of Tables, as well as of Apparel, he ordained publick places of Eating, where all ſhould publickly be ſerved; thoſe that refuſed to come hither, were reputed Voluptuous, and reproved, if not corrected. He would have Virgins labour, as well as Young men, that their Bodies being uſed to exerciſe, they might be the ſtronger and healthier, when married, to bring forth Children. He forbad that they ſhould have any Portions, to the end that none might make ſute to them for their Wealth, but Perſon and Worth: By which means the Poor go off as well as the Rich; and that their Virtue might prefer them, they were deny'd to uſe any Ornaments. He would not let the young People marry till they arrived at the Flower of their Age, to the end that their Children might be ſtrong and vigorous. Chaſtity was ſo general, and ſo much in requeſt, that no Law was made againſt Adultery, believing, that where Luxury, and the Arts leading to it, were ſo ſeverely forbid, it was needleſs. He forbad coſtly Offerings in the Temple, that they might offer often; *for that God regarded the Heart, not the Offering*—— Theſe and ſome more, were the Laws he inſtituted, and whilſt the *Spartans* kept them, 'tis certain, they were the firſt State of *Greece*, which laſted about Five hundred years. It is remarkable that he would never ſuffer the Laws to be written to avoid Barratry, and that the Judges might not be tied Religiouſly to the Letter of the Law, but left to the Circumſtance of Fact; in which no Inconvenience was obſerved to follow.

II. The

II. The *Romans* also yield us Instances to our point in hand.

§. 34. **Cato**, that sage *Roman*, seeing a Luxurious man loaden with Flesh, *Of what service*, saith he, *can that man be, either to himself or the Common-wealth?* One day beholding the Statues of divers persons erecting, that he thought little worthy of remembrance, that he might despise the pride of it; *I had rather*, saith he, *they should ask why they set not up a Statue to* Cato, *than why they do*——He was a man of Severity of Life, both Example and Judge—— His Competitors in the Government hoping to be preferred, took the contrary Humour, and mightily flattered the People; this good Man despised their Arts, and with an unusual fervency cry'd out, *That the Distempers of the Common-Wealth did not require Flatterers to deceive them, but Physicians to cure them*; which struck so great an Awe upon the People, that he was first chosen of them all—— The fine Dames of *Rome* became Governours to their Husbands; he lamented the Change, saying, *It is strange, that those who command the World, should yet be subject to Women*——He thought those Judges that would not impartially punish Malefactors, greater Criminals than the Malefactors themselves: A good Lesson for the Judges of the World. He would say, 'That it was better to lose a Gift, 'than a Correction; for, says he, the one corrupts 'us, but the other instructs us—— That we 'ought not to separate Honour from Virtue; 'for then there would be few any more Virtu-'ous. He would say, No man is fit to com-'mand another, that cannot command himself.

'Great

'Great Men ſhould be temperate in their Power, 'that they may keep it: For men to be too 'long in Offices in a Government, is to have too 'little regard to others, or the Dignity of the 'State. That they that do nothing will learn 'to do Evil. That thoſe who have raiſed them-'ſelves by their Vices, ſhould gain to themſelves 'Credit by Virtue. He repented him, that ever 'he paſſed one day without doing good. And 'that there is no Witneſs any man ought to fear, 'but that of his own Conſcience. Nor did his Practice fall ſhort of any of his Principles.

§. 35. **Scipio Africanus**, though a great General, loaded with Honours and Triumphs, preferred Retirement to them all; being uſed to ſay, That *he was never leſs alone, than when he was alone*; implying, that the moſt buſie men in the World are moſt deſtitute of themſelves, and that external Solitarineſs gives the beſt Company within. After he had taken *Carthage*, his Soldiers brought him a moſt beautiful Priſoner; he anſwered, *I am your General*; and refuſed to debaſe himſelf, or diſhonour her.

§. 36. **Auguſtus**, eating at the Table of one of his Friends, and a poor Slave breaking a Chryſtal-Veſſel, fell upon his Knees, and begged him, that his Maſter might not fling him to the Lampreſſes, as he uſed to do; at which *Auguſtus*, hating his Friends cruelty, broke all his Friends Chryſtal-Veſſels, reproving both his Luxury and his Severity. He never recommended any of his own Children, but he always added, *If they deſerve it*. He reproved his Daughter for her Exceſs in Apparel, and both rebuk'd and Impriſon'd her for Immodeſt Latitudes. The People of *Rome* complaining, That Wine was dear,

dear, He ſent them to the Fountains, telling them, *They were Cheap.*

§. 37. **Tyberius** would not ſuffer himſelf to be called LORD, nor yet HIS SACRED MAJESTY; *for*, ſays he, *they are Divine Titles, and belong not to Man.* The Commiſſioners of his Treaſury adviſing him to increaſe his Taxes upon the People, he anſwered, *No, it was fit to ſhear, but not to flea the Sheep.*

§. 38. **Veſpaſian** was a great and an extraordinary Man, who maintained ſomething of the *Roman* Virtue in his time, one day ſeeing a young Man finely dreſs'd and richly perfum'd, he was diſpleaſed with him, ſaying, *I had rather ſmell the poor Mans Garlick, than thy Perfume*: and took his place and Government from him. A certain Perſon brought before him, that had conſpired againſt him, he reproved him, and ſaid, *That it was God who gave and took away Empires.* Another time conferring Favour upon his Enemy, and askt, Why he did ſo? he anſwered, *That he ſhould remember me the right way.*

§. 39. **Trajan** would ſay, *That it became an Emperor to act towards his People, as he would have his People act towards him.* The Governour of *Rome* having delivered the Sword into his hand, and created him Emperor, *Here*, ſaith he, *take it again; If I reign well, uſe it for me; if ill, uſe it againſt me.* An Expreſſion which ſhews great Humility and Goodneſs, making Power ſubſervient to Virtue.

§. 40. **Antan** alſo Emperor, had ſeveral Sayings worthy of notice: One was, *That a good Prince did not think the Eſtates of his Subjects belong to him.* He would ſay, *That Kings ſhould not*

not always act the King: (that is, should mix sweetness with greatness, and be conversible by good men.) *That the Treasures of Princes are like the Spleen that never swells, but it makes other parts shrink:* To teach Princes to spare their Subjects. Meeting one that was his Enemy before he was Emperor, he cry'd out to him, *Now thou hast no more to fear:* Intimating, That having Power to revenge himself, he would rather use it to do him good.

§. 41. **Marcus Aurelius Antoninus**, and a good man (the Christians of his time felt it) commended his Son for Weeping at his Tutors Death, answering those that would have rendered it unsuitable to his condition; *Let him alone*, says he, *it is fit he should shew himself a Man, before he be a Prince.* He refused to divorce his Wife at the Instigation of his Courtiers, though reputed Naught; answering, *I must divorce the Empire too, for she brought it*; refuting them, and defending his Tenderness. He did nothing in the Government without consulting his Friends, and would say, *It is more just that One should follow the advice of Many, than Many the mind of One.* He was more Philosopher than Emperor; for his Dominions were greater within than without: And having commanded his own Passions by a circumspect Conformity to virtuous Principles, he was fit to rule those of other men. Take some of his excellent Sayings, as followeth; 'Of my Grandfather *Verus* I have learned to be gentle and 'meek, and to refrain from all Anger and Pas-'sion. From the Fame and Memory of him 'that begot me, Shame-facedness and Manlike 'Behaviour: I observed his Meekness, his con-

'stancy

'ſtancy without wavering in theſe things, which
'after a due Examination and Deliberation he
'had determined: How free from all Vanity
'he carried himſelf in matter of Honour and
'Dignity: His Laborioufneſs and Aſſiduity;
'his readineſs to hear any man that had ought to
'ſay, tending to any common good; how he
'did abſtain from all unchaſte Love of Youths:
'His moderate condeſcending to other mens oc-
'caſions, as an ordinary man——Of my Mo-
'ther, to be Religious and Bountiful; and to
'forbear not only to do, but to intend any Evil;
'To content my ſelf with a ſpare Diet, and to
'fly all ſuch Exceſs as is incidental to great
'Wealth—Of my great-Grandfather, both to
'frequent publick Schools and Auditories, and
'to get me good and able Teachers at home;
'and that I ought not to think much, if upon
'ſuch occaſions I were at exceſſive Charge: I
'gave over the ſtudy of Rhetorick and Poetry,
'and of elegant neat Language. I did not uſe to
'walk about the Houſe in my Senators Robe,
'nor to do any ſuch things. I learned to write
'Letters without any Affectation and Curioſity;
'and to be eaſie, and ready to be reconciled and
'well-pleaſed again with them that had offen-
'ded me, as ſoon as any of them would be con-
'tent to ſeek unto me again: To obſerve care-
'fully the ſeveral Diſpoſitions of my Friends,
'and not to be offended with Idiots, nor unſea-
'ſonably to ſet upon thoſe that are carried with
'the vulgar Opinions, with the Theorems and
'Tenets of Philoſophers. To love the Truth
'and Juſtice, and to be kind and loving to all
'them of my Houſe and Family, I learned
'from my Brother *Severus*; and it was he that

'put

'put me in the first conceit and desire of an 'equal Common-Wealth, administred by Ju-'stice and Equality; and of a Kingdom, where-'in should be regarded nothing more than the 'Good and Welfare (or Liberty) of the Sub-'jects. As for God, and such Suggestions, Helps 'and Inspirations, as might be expected, nothing 'did hinder, but that I might have begun long 'before to live according to Nature: or that 'even now, that I was not yet Partaker and in 'present possession of that Life, that I my self (in 'that I did not observe those inward Motions and 'Suggestions, yea, and almost plain and appa-'rent Instructions and Admonitions of God) was 'the only cause of it—I that understand the Na-'ture of that which is good, that it is to be de-'sired; and of that which is bad, that it is odi-'ous and shameful; Who know moreover, that 'this Transgressor, whosoever he be, is my 'Kinsman not by the same Blood and Seed, but 'by participation of the same Reason, and of the 'same divine Particle; How can I either be hurt 'by any of these, since it is not in their power to 'make me incur any thing that is reproachful, or 'be angry and ill-affected towards him, who by 'nature is so near unto me? for we are all born 'to be fellow-workers, as the Feet, the Hands 'and the Eye-lids; as the rowes of the upper and 'under Teeth; for such therefore to be in Op-'position, is against Nature—He saith, *It is high time for thee to understand the true Nature, both of the World, whereof thou art a part, and of that Lord and Governour of the World, from whom as a Channel from the Spring thou thy self didst flow:* 'And that there is but a certain limit of time 'appointed unto thee, which, if thou shalt not

'make

'make uſe of to calm and allay the many Di-
'ſtempers of thy Soul, it will paſs away, and
'thou with it, and never after return—Do, Soul,
'do abuſe and contemn thy ſelf yet a while, and
'the time for thee to repent thy ſelf will be at
'an end. Every mans Happineſs depends from
'himſelf; but behold, thy Life is almoſt at an
'end, whilſt affording thy ſelf no reſpect, thou
'doſt make thy Happineſs to conſiſt in the Souls
'and Conceits of other men—Thou muſt alſo
'take heed of another kind of wandering; for
'they are idle in their Actions, who toil and la-
'bour in this Life, and have no certain Scope to
'which to direct all their Motions and Deſires.
'As for Life and Death, Honour and Diſhonour,
'Labour and Pleaſure, Riches and Poverty, all
'theſe things happen unto men indeed, both good
'and bad equally, but as things which of them-
'ſelves are neither good nor bad, becauſe of
'themſelves neither ſhameful nor praiſe-worthy.
'Conſider the Nature of all worldly ſenſible
'things of thoſe eſpecially, which either enſnare
'by Pleaſure; or for their Irkſomeneſs are
'dreadful; or for their outward luſtre and ſhew
'are in great eſteem and requeſt, how vile and
'contemptible, how baſe and corruptible, how
'deſtitute of all true Life and Being they are.
'There is nothing more wretched than that Soul,
'which in a kind of circuit compaſſeth all things,
'ſearching even the very depths of all the Earth,
'and by all ſigns and conjectures prying into the
'very Thoughts of other mens Souls; and yet
'of this is not ſenſible, that it is ſufficient for a
'man to apply himſelf wholly, and to confine
'all his thoughts and cares to the Tendence of
'that Spirit which is within him, and truly and

'really

'really ſerve him. For even the leaſt things 'ought not to be done, without relation unto the 'end; and the end of the reaſonable Creature is, 'to follow and obey him who is the reaſon, (as 'it were) and the Law of this great City, and 'moſt ancient Common-Wealth. Philoſophy 'doth conſiſt in this, for a man to preſerve that 'Spirit which is within him from all manner of 'Contumelies and Injuries, and above all pains 'and pleaſures; never do any thing either raſh-'ly or feignedly, or Hypocritically: He that is 'ſuch, is he ſurely, that doth not put off to lay 'hold on that which is beſt, indeed a very Prieſt 'and Miniſter of God, well acquainted and in 'good Correſpondence with him eſpecially, that 'is ſeated and placed within himſelf; To whom 'alſo he keeps and preſerveth himſelf, neither 'ſpotted by Pleaſure, nor daunted by Pain, free 'from any manner of Wrong or Contumely. 'Let thy God that is in thee to rule over thee, 'find by thee, that he hath to do with a Man, 'an Aged Man, a Sociable Man, a *Roman*, a 'Prince, one that hath ordered his Life, as one 'that expecteth, as it were, nothing but the 'ſound of the Trumpet, ſounding a retreat to 'depart out of this Life with all readineſs. Ne-'ver eſteem of any thing as profitable, which 'ſhall ever conſtrain thee either to break thy 'Faith, or to loſe thy Modeſty; to hate any man, 'to ſuſpect, to curſe, to diſſemble, to luſt after 'any thing that requireth the ſecret of 'Walls or Vails. *But he that preferreth before all things his rational part and Spirit, and the ſacred Myſteries of Virtue which iſſueth from it, he ſhall never lament and exclaim; never ſigh, he ſhall never want either Solitude or Company: and which is*

chiefeſt

chiefeſt of all, he ſhall live without either deſire or fear. 'If thou ſhalt intend that which is preſent, 'following the rule of Right and Reaſon care-'fully, ſolidly, meekly, and ſhalt not intermix 'any other buſineſſes, but ſhalt ſtudy this, to 'preſerve thy Spirit impolluted and pure, and as 'one that were even now ready to give up the 'Ghoſt, ſhalt cleave unto him without either 'hope or fear of any thing, in all things that 'thou ſhalt either do or ſpeak, contenting thy 'ſelf with Heroical Truth, thou ſhalt live hap-'pily; and from this there's no man that can 'hinder thee. Without relation to God, thou 'ſhalt never perform aright any thing humane; 'nor on the other ſide any thing divine. *At what time ſoever thou wilt, it is in thy power to retire into thy ſelf, and to be at reſt; for a man cannot retire any whither for to be more at reſt, and freer from all buſineſs, than to his own Soul: Afford then thy ſelf this Retiring continually, and thereby refreſh and renew thy ſelf:* 'Death hangeth 'over thee whilſt yet thou liveſt, whilſt thou 'mayſt be good. How much time and leiſure doth 'he gain, who is not curious to know what his 'Neighbour hath ſaid, or hath done, or hath at-'tempted; but only what he doth himſelf, that 'it may be juſt and holy. Neither muſt he uſe 'himſelf to cut off Actions only, but Thoughts 'and Imaginations alſo that are unneceſſary; for 'ſo will unneceſſary conſequent Actions the bet-'ter be prevented and cut off. He is poor, that 'ſtands in need of another, and hath not in him-'ſelf all things needful for this Life. Conſider 'well, whether Magnanimity rather, and true 'Liberty, and true Simplicity, and Equanimity, 'and Holineſs, whether theſe be not moſt kind

'and natural? *Honour that which is chiefest and most powerful in the world, and that is it which makes use of all things, and governs all things: So also in thy self, Honour that which is chiefest and most powerful, and is of one kind and nature with that; for it is the very same: which being in thee, turneth all other things to its own use, and by whom also thy Life is governed*—'What is it that thou 'dost stay for? An Extinction or a Translation; 'for either of them with a propitious and con-'tented mind. But till that time come, what 'will content thee? What else, but to worship 'and praise God, and to do good unto men? As he lay a dying, and his Friends about him, he spake thus, *Think more of Death than of me, that you and all men must dye as well as I*: Adding, *I recommend my Son to you, and to God, if he be worthy.*

§. 42. **Pertinax** also Emperor, being advised to save himself from the Fury of the Mutineers, answered, *No; what have I done, that I should hide or run?* Shewing, that Innocence is bold, and should never give ground.

§. 43. **Decimus** seeing the Corruption that reigned among Officers of Justice, advised, *That Judges should have first Salaries, that they might do their Duty without any Bribes or Perquisite.* He said, *He would not offend the Living, that he might be praised when he was dead.*

§. 44. **Alexander Severus** having tasted both of a private Life, and the state of an Emperor, had this Censure; *Emperors*, says he, *are Ill Managers of the publick Revenue, to feed so many unuseful Mouths; wherefore he retrenched his Family from Pompous to Serviceable.* He would not

nor employ Persons of Quality in his Domestick Service, thinking it too mean for them, and too costly for him, adding, *That Personal Service was the work of the lowest order of People.* He would never suffer Offices of Justice to be sold; *For*, saith he, *it is not strange that men should sell what they buy*; meaning Justice. He was impartial in Correction; *My Friends*, says he, *are dear to me, but the Common-Wealth is dearer.* Yet he would say, *That sweetning Power to the People made it lasting: That we ought to gain our Enemies as we keep our Friends*; that is, by kindness. He said, *That we ought to desire Happiness, and to bear Affliction; that those things which are desirable may be pleasant; but the Troubles we avoid may have most profit in the end.* He did not like Pomp in Religion; for *it is not Gold that recommends the Sacrifice, but the Piety of him that offers it.* A House being in Contest betwixt some Christians and Keepers of Taverns, the one to perform Religion, the other to sell Drink therein; he decided the matter thus; *That it was much better that it were always employ'd to Worship God, than to make a Tavern of it.* Behold! by this we may see the Wisdom and Virtue that shined among Heathens.

§. 45. **Aurelianus** the Emperor, having threatned a certain Town that had rebelled against him, that he would not leave a Dog alive therein; and finding the fear he raised, brought them easily to their Duty, bid his Soldiers go kill all their Dogs, and pardon'd the People.

§. 46. **Diocletian** would say, *That there was nothing more difficult than to Reign well*; and the reason he gave was, *That those who had the Ears of Princes, do so continually lay Ambushes to surprize them to their Interests, that they can hardly make one right step.*

§. 47. **Julian** coming to the Empire, drove from the Palace Troops of Eunuchs, Cooks, Barbers, &c. His reason was this, *That having no Women he needed no Eunuchs; and loving simple plain Meat, he needed no Cooks*; and he said, *One Barber would serve a great many.* A good Example for the Luxurious Christians of our times.

§. 48. **Theodosius** the younger, was so merciful in his Nature, that instead of putting People to death, he wisht it were in his Power to call the dead to Life again.

III. These were the Sentiments of the ancient Grandees of the World, (to wit) Emperors, Kings, Princes, Captains, States-men, &c. not unworthy of the thoughts of Persons of the same Figure and Quality now in being; and for that end they are here collected, that such may with more ease and brevity behold the true Statues of the Ancients not lost or lessened by the decays of Time. I will now proceed to report the virtuous Doctrines and Sayings of men of more Retirements, such as Philosophers and Writers of both *Greeks* and *Romans*, who in their respective times were Masters among the Civility, Knowledge and Virtue among the *Gentiles*, being most of them many Ages before the coming of Christ.

§. 48.

§. 48. Thales an ancient *Greek Philosopher*, being askt by a Person that had committed Adultery, If he might not swear, answer'd, *By no means*; *for Perjury is not less sinful than Adultery*; *and so thou wouldst commit two Sins to cover one*. Being askt what was the best Condition of a Government? answer'd, *That the People be neither Rich nor Poor*; for he placed external Happiness in Moderation. He would say, *That the hardest thing in the World was, to know mans self*; *but the best, to avoid those things which we reprove in others*. That *we ought to chuse well, and then to hold fast*. That *the Felicity of the Body consists in Health, and that in Temperance*; *and the Felicity of the Soul in Wisdom*. He thought, *that God was without Beginning or End*; *that he was the Searcher of Hearts*; *That he saw Thoughts as well as Actions*: For being askt of one, *If he could Sin, and hide it from God*, answered, *No*; *How could I, when he that thinks Evil, cannot?* Laert. Plut. Simp. Sept. Sap.

§. 50. Pythagoras a Famous and Virtuous Philosopher of *Italy*, being askt, When men might take the pleasure to their Passions, answer'd, When they have a mind to be worse. He said, The World was like a Comedy, and the true Philosophers the Spectators. He would say, That Luxury led to Debauchery, and Debauchery to Violences; and they to bitter Repentance: That he who taketh too much care of his Body, makes the Prison of his Soul more insufferable: That those who do reprove us, are our best Friends. That men ought to preserve their Bodies from Diseases by Temperance; their Souls from Ignorance by Meditation; their Will from Vice by Self-denial; Laert.

and their Country from Civil War by Justice. That it is better to be lov'd than fear'd. That Virtue makes bold; but, saith he, there is nothing so fearful as an evil Conscience. He said, That men should believe of a Divinity, that it is, and that it overlooks them and neglecteth them not; there is no being nor place without God. He told the Senators of *Crotonia* (being two Thousand) praying his advice, That they received their Country as a *Depositum* from the People; wherefore they should so manage it, since they were to resign their Account with their Trust to their own Children: That the way to do it was to be equal to all the Citizens, and to excel them in nothing more than Justice. That every one of them should so govern their Family, that he might refer himself to his own House, as to a Court of Judicature, taking great Care to preserve natural Affection: That they be Chast, knowing only their own Wives: That they be Examples of Temperance in their own Families, and to the City: That in Courts of Judicature none attest God by an Oath, but use themselves so to speak, as they may be believed without an Oath, That the discourse of that Philosopher is vain, by which no Passion of a man is healed; for as there is no benefit of Medicines if it expel not Diseases out of Bodies; so neither of Philosophy, if it expel not Ill out of the Soul. Of God, an Heavenly Life and State, he saith thus, They mutually exhorted one another that they should not tear asunder God, which is in them. Their Study and Friendship by Words and Actions had reference to some divine Temperament, and to Union with God, and to Unity with

the

the Mind and the divine Soul. That all which they determine to be done, aim and tend to the acknowledgment of the Deity: This is the Principle; and the whole Life of man consists in this, that he follow God; and this is the ground of Philosophy. He saith,

Hope all things, for to none belongs despair,
All things to God easie and perfect are.

The work of the mind is Life; the work of God is Immortality, Eternal Life. The mind of man is term'd God by participation; the rational Soul, if directed by the mind, it inclines the Will to Virtue, is term'd the good *Dæmon* or *Genius*; if by Phantasies and ill Affections it draws the Will to Vices, the evil *Dæmon*, whence *Pythagoras* desireth of God, To keep us from Evil, and to shew every one the *Dæmon* he ought to use. Rational man is more noble than other Creatures, as more divine, not content solely with one operation (as all other things drawn along by Nature, which always acts after the same manner) but endued with various Gifts, which he useth according to his free will, in respect of which Liberty

——*Men are of Heavenly Race*
Taught by diviner Nature,
what t' imbrace.

By Diviner Nature is meant the Intellectual Soul, as to Intellect man approaches nigh to God; as to inferior senses, he recedeth from God; *Chorus* the infinite Joy of the blessed Spirits, their immutable Delight, fill'd by

Homer ἀσβεστος γέλως (*inextinguishable Laughter*) For, *what greater pleasure than to behold the serene Aspect of God, and next him the Idea's and Forms of all things more purely and transparently, than secondarily in created Beings.* The *Pythagoreans* had this Distich, commonly called the Golden Verses:

Rid of this Belly, if the Heavens free
You reach, henceforth Immortal you shall be.

Or thus:

As after Death arrive the Heavenly plain,
Are straightly Gods, and never dye again.

Sympos. sept. sap.

§. 51. **Solon** esteem'd (as *Thales*) one of the seven Sages of *Greece*, a noble Philosopher, and a Law-giver to the *Athenians*, was so humble, that he refused to be Prince of that People, and voluntarily baniſht himself, when *Pisistratus* usurpt the Government; resolving, there never to out-live the Laws and Freedom of his Country. He would say, That *to make a Government last, the Magistrates must obey the Laws, and the People the Magistrates.* It was his Judgment, That Riches brought Luxury, and Luxury brought Tyranny. Being askt by *Crœsus* King of *Lydia*, when seated in his Throne Richly cloathed, and Magnificently attended, *If he had ever seen any thing more Glorious?* he answer'd, Cocks, Peacocks *and* Phesants, *by how much their Beauty is Natural.* These undervaluing Expressions of wise *Solon* meeting so pact upon the Pride and Luxury of *Crœsus*, they parted; The one desirous of Toys and Vanities, the other an Example and In-

Plutarch. Herodot.

Inſtructer of true Nobility and Virtue, that contemned the King's Effeminacy. Another time *Cræſus* askt him, *Who was the moſt happieſt man in the World?* (expecting he ſhould have ſaid, *Cræſus*, becauſe the moſt famous for Wealth in thoſe Parts) he anſwered, *Tellus, who though poor, yet an honeſt and good Man, and contented with what he had; That after he had ſerved the Common-wealth faithfully, and ſeen his Children and Grand-Children virtuouſly educated, died for his Country in a good old Age, and was carried by his Children to his Grave.* This much diſpleaſed *Cræſus*, but he diſſembled it. Whilſt *Solon* recommended the happineſs of *Tellus*, *Cræſus* moved, *Demanded whom he aſſigned the next place to?* (making no queſtion, but himſelf ſhould be named) *Cleobis*, ſaith he, and *Bito*, *Brethren that loved well, had a Competency, were of great Health and Strength; moſt tender and obedient to their Mother, Religious of Life, who after ſacrificing in the Temple, fell aſleep and waked no more.* Hereat *Cræſus* growing angry, *Strange!* ſaith he, *doth our Happineſs ſeem ſo deſpicable, that thou wilt not rank us equal with private Perſons?* *Solon* anſwered, 'Doſt thou enquire of me a-'bout human Affairs? Knoweſt thou not, that 'Divine Providence is ſevere, and often full of 'Alteration? Do not we in proceſs of time ſee 'many things we would not; Ay, and ſuffer 'many things we would not; Count mans Life 'at Seventy years, which makes Twenty ſix 'thouſand two hundred and fifty and odd days; 'there is ſcarcely one day like another: ſo that 'every one, O *Cræſus*, is attended with Croſſes. 'Thou appeareſt to me very Rich, and King 'over many People, but the Queſtion thou askeſt,

Plutarch Laert. Herodot.

According to the *Athenian* Account.

'I

'I cannot resolve, till I hear thou hast ended 'thy daies happily: For he that hath much 'Wealth, is not happier than he that gets his 'Bread from day to day, unless Providence con-'tinue those good things, and that he dieth well. 'In every thing, O King, we must have re-'gard to the End; for many to whom God dis-'pensed worldly good things, he at last utterly 'deserts. *Solon* after this Discourse, not flatter-ing *Cræsus*, was dismist, and accounted un-wise, that he neglected the present good, out of regard to the future. *Æsop*, (that writ the Fables, was then at *Sardis*, sent for thither by *Cræsus*, and much in favour with him) was grieved to see *Solon* so unthankfully dismist, and said to him, *Solon, we must either tell Kings no-thing at all, or what may please them: No*, saith *Solon*, *either nothing at all, or what is best for them.* However, it was not long but *Cræsus* was of another mind; for being taken Prisoner by *Cyrus* (the Founder of the *Persian* Monar-chy) and by his Command Fetter'd, put on a Pile of Wood to be burnt, *Cræsus* sighed deep-ly, and cry'd, *O Solon! Solon! Cyrus* bid the Interpreter ask, *On whom he called?* he was si-lent; at last, pressing him, answer'd, *Upon him who I desire, above all Wealth, would have spoken with all Tyrants.* This not understood, upon further Importunity he told them; Solon *an* Athenian, *who long since* (says he) *came to me, and seeing my Wealth, despised it; Besides what he told me, is come to pass: Nor did his Counsel belong to me alone, but to all Mankind, especially those that think themselves happy.* Whilst *Cræ-sus* said thus, the Fire began to kindle, and the out-parts seized by the Flame: *Cyrus* informed

Herodot. Halycar.

of

of the Interpreters, what *Cræſus* ſaid, began to be troubled; and knowing himſelf to be but a Man, and that to uſe another, not inferiour to himſelf in Wealth, ſo ſeverely, might one day be retaliated, inſtantly Commanded the Fire to be quenched, and *Cræſus* and his Friends to be brought off: Whom ever after, as long as he lived, *Cyrus* had in great Eſteem. Thus *Solon* gain'd due Praiſe, that of two Kings his Advice preſerved one, and inſtructed the other. And as it was in *Solon*'s time, that Tragical Playes were firſt invented, ſo was he moſt ſevere againſt them, foreſeeing the Inconveniencies that followed, upon the Peoples being affected with that Novelty of Pleaſure. It is reported of him, That he went himſelf to the *Play*, and after it was ended, he went to *Theſpis*, the great Actor, and askt him, *If he were not aſhamed to tell ſo many Lies in the face of ſo great an Auditory? Theſpis* anſwered, (as it is now uſual) *There is no harm nor ſhame to act ſuch things in Jeſt. Solon* ſtriking his Staff hard upon the ground, reply'd, *But in a ſhort time, we who approve of this kind of Jeſt, ſhall uſe it in Earneſt in our common Affairs and Contracts.* In fine, he abſolutely forbad him to Teach or Act Plays, conceiving them Deceitful and Unprofitable, diverting Youth and Tradeſmen from more neceſſary and virtuous Employments. He defined the Happy, 'Who are competently furniſhed with outward Callings, that live Temperately and Honeſtly: He would ſay, 'That 'Cities are the Common-ſhore of Wickedneſs. He affirmed, 'That the beſt Family, who got 'not unjuſtly, kept not unfaithfully, ſpent not 'with Repentance. Obſerve (ſaith he) Ho- Stob. ſerm. 3.

'neſty

'neſty in thy Converſation more ſtrictly than 'an Oath. Seal Words with Silence; Silence 'with Opportunity. Never Lye, but ſpeak 'the Truth. Fly Pleaſure, for it brings Sor-'row. Adviſe not the People what is moſt plea-'ſant, but what is beſt. Make not Friends in 'haſte, nor haſtily part with them. Learn to 'obey, and thou wilt know how to command. 'Be arrogant to none; be mild to thoſe that 'are about thee. Converſe not with Wicked
Clem. Alex. Strom. 1. 'Perſons. Meditate on ſerious things. Reve-'rence thy *Parents*. Cheriſh thy Friend. Con-'form to Reaſon, and in all things take Coun-'ſel of God. In fine, his two ſhort Sentences were theſe, *Of nothing too much*; and *know thy ſelf*.

§. 52. **Chilon**, (another of the Wiſe Men of *Greece*) would ſay, 'That it was the perfecti-'on of a Man, to fore-ſee and prevent Miſchiefs. 'That herein good People differ from bad 'Ones, Their Hopes were firm and aſſured: 'That God was the great Touch-ſtone of Man-'kind. That mens Tongues ought not to out-'run their judgment. That we ought not to 'flatter great Men, leſt we exalt them above 'their Merit and Station; nor to ſpeak hardly 'of the Helpleſs. They that would Govern a 'State well, muſt Govern their Families well. 'He would ſay, That a man ought to behave 'himſelf, that he falls neither into Hatred nor 'Diſgrace. That that Common-Wealth is 'happieſt, where the People mind the Law 'more than the Lawyers. Men ſhould not for-'get the Favours they receive, nor remember 'thoſe they do. Three things he ſaid were dif-ficult, yet neceſſary to be obſerved, 'To keep

'Se-

'Secrets, Forgive Injuries, and use Time well. 'Speak not ill (says he) of thy Neighbour. 'Go slowly to the Feasts of thy Friends, but 'swiftly to their Troubles. Speak well of the 'dead. Shun Busie-bodies. Prefer Loss before 'Covetous Gain. Despise not the Miserable. If 'Powerful, behave thy self mildly, that thou 'mayst be lov'd, rather than fear'd. Order thy 'House well: Bridle thy Anger: Grasp not 'at much: Make not haste, neither dote up-'on any thing below. A Prince (saith he) 'must not take up his time about Transitory 'and Mortal things; Eternal and Immortal are 'fittest for him. To conclude, he was so just in all his Actions, that *Laertius* tells us, 'He 'professed, in his Old Age, That he had ne-'ver done any thing contrary to the Conscience 'of an Upright Man; only, that of one thing 'he was doubtful, having given Sentence a-'gainst his Friend according to Law, he advis-'ed his Friend to appeal from him (his Judge) 'so to preserve both his Friend and the Law. Thus true and tender was Conscience in Hea-then-*Chilon*.

§. 53. **Periander**, (Prince and Philosopher too) would say, 'That Pleasures are Mortal, 'but Virtues Immortal. In Success be Moderate, 'in Disappointments, Patient and Prudent. Be 'alike to thy Friends in Prosperity and in Ad-'versity: Peace is good, Rashness Dangerous; 'Gain sordid: Betray not Secrets; Punish the 'Guilty; Restrain men from Sin. They that 'would Rule safely, must be guarded by Love, 'not Arms. To conclude; saith he, Live wor-'thy of Praise, so wilt thou dye blessed. Laert. Suid. Protag. Stob. 28.

§. 54.

Laert. Stob. §. 54. Bias, (one of the seven Wise Men) being in a Storm with Wicked men, who cryed mightily to God; *Hold your Tongues*, saith he, *it were better he knew not you were here*: A Saying that hath great Doctrine in it; the Devotion doth the Wicked no good: It answers to that Passage in Scripture, *The Prayers of the Wicked are an Abomination to the Lord.* An Ungodly Man asking him; *What Godliness was?* he was silent; but the other murmuring; saith he, *What is that to thee, that is not thy Concern?* He was so tender in his Nature, that he seldom judg'd any Criminal to Death, but he wept; adding, 'One part goeth to God, and that 'other part I must give the Law. That man is 'unhappy, saith he, that cannot bear Affliction. 'It is a Disease of the Mind to desire that which 'cannot or is not fit to be had. It is an ill thing 'not to be mindful of other mens Miseries. To one that askt, 'What is hard? he answered, 'To bear chearfully a Change for the worse. 'Those, says he, who busie themselves in vain 'Knowledge, resemble Owls that see by night, 'and are blind by day; for they are sharp-sighted in Vanity, but dark at the approach of 'true Light and Knowledge. He adds, Undertake deliberately; but then go through: Speak 'not hastily lest thou sin. Be neither silly nor 'subtil. Hear much; speak little and seasonably. 'Make Profession of God every where; and 'impart the Good thou dost not to thy self, but 'to the Power of God. His Country being invaded, and the People flying with the best of their Goods, askt, 'Why he carried none of 'his? I, saith he, carry my Goods within me '(*Valer. Max.* adds, in his Breast, not to be 'seen

'ſeen by the Eye, but to be prized by the Souls;
'not to be demoliſht by mortal Hands; pre-
'ſent with them that ſtay, and not forſaking thoſe
'that fly!)

§. 55. **Cleobulus**, Prince and Philoſopher of *Lyndus*, he would ſay, 'That it was Man's 'Duty to be always employ'd upon ſomething 'that was good. Again, Be never vain nor in-'grateful. Beſtow your Daughters Virgins in 'years, but Matrons in Diſcretion. Do good 'to thy Friend, to keep him; to thy Enemy, 'to gain him. When any man goeth forth, let 'him conſider, what he hath to do; when he 'returned, examine, what he hath done? Know, 'that to reverence thy Father, is Duty. Hear 'willingly, but truſt not haſtily. Obtain by 'Perſwaſion, not by Violence. Being Rich, 'be not exalted: *Poor*, be not dejected: Fore-'go Enmity. Inſtruct thy Children; pray to 'God, and perſevere in Godlineſs. Lart. Plut. Sympoſ. Sap. ſept. Stob. ſerm.

§. 56. **Pittacus**, being askt, What was beſt? he anſwered, *To do the preſent thing well.* He would ſay, *What thou doſt take ill in thy Neighbour, do not thy ſelf. Reproach not the Unhappy; for the hand of God is upon them. Be true to thy Truſt. Bear with thy Neighbour: Love thy Neighbour: Reproach not thy Friend, though he recede from thee a little.* He would ſay, *That Common-Wealth is beſt ordered, where the wicked have no Command; and that Family, which hath neither Ornament nor Neceſſity.* To conclude; He adviſed to acquire Honeſty; love Diſcipline; obſerve Temperance; gain Prudence; mind Diligence, and keep Truth, Faith and Piety. He had a Brother, who dying without Iſſue, left his Eſtate; ſo that when Plutarch. Stob. 28.

Cræſus

Cræsus offered him Wealth, he answered, I have more by half, than I desire. He also affirmed, That Family the best, who got not unjustly, kept not unfaithfully, spent not with Repentance; and that Happiness consists in a Virtuous and honest Life, in being content with a Competency of outward things, and in using them temperately. And to conclude, he earnestly enjoyn'd all to flee corporal pleasure; for, (says he) it certainly brings Sorrow: but observe an honest life more strictly than an Oath: Meditate on serious things.

Cic. lib. de Orat.

§. 57. **Hippias**, a Philosopher, it is recorded of him, That he would have every one provide Necessaries for himself; And that he might do, what he taught, he was his own Tradesman: He was singular in all such Arts and Employments, that he made the very *Buskins* he wore. A better life than an *Alexander's*.

Plin. 7. 2. Cic. Tusc. Quest. 5.

§. 58. The **Gymnosophistæ** were a Sect of Philosophers in *Ægypt*, that so despised Gaudy Apparel, and the rest of the World's Intemperance, that they went almost Naked, living poorly and with great meanness; by which they were enabled against all Cold, and overcame that Lust by Innocence, which People that are called Christians (though covered) are overcome withal.

Plin.

§. 59. The **Bamburacii** were a certain great People, that inhabited about the River *Tygris* in *Asia*; who observing the great influence Gold, Silver and precious Jewels had upon their Minds, agreed to bury all in the Earth to prevent the corruption of their Manners. They us'd inferiour Mettals, and liv'd with mean

mean and very ordinary Accommodation; wearing moſtly but one very grave and plain Robe to cover Nakedneſs. It were well, if Chriſtians would mortifie their miſerable Appetites after Wealth and Vanity any way, for Heathens judge them.

§. 60. The *Athenians* had two diſtinct Numbers of men, called, the **Gynaecosmi** and **Gynaeconomy**, theſe were appointed by the Magiſtrates To over-look the Actions of the People: The firſt was to ſee, that they Apparelled and behaved themſelves gravely; eſpecially, that Women were of modeſt Behaviour: And the other was to be preſent at their Treats and Feſtivals, To ſee that there was no Exceſs, nor diſorderly Carriage. And in caſe any were found Criminal, they had full power to puniſh them. When, Alas! when ſhall this Care and Wiſdom be ſeen amongſt the Chriſtians of theſe Times, that ſo Intemperance might be prevented! But 'tis too evident, they love the Power, but deſpiſe the Virtue of Government. Vide Suid.

§. 61. **Anacharſis**, a *Scythian*, was a great Philoſopher, *Cræſus* offered him large ſums of Money; but he refuſed them: *Hanno* did the like; to whom he anſwered, *My Apparel is a Scythian Rug; My Shooes, the hardneſs of my Feet; My Bed, the Earth; My Sawce, Hunger: You may come to me, as one that is contented; but thoſe Gifts which you ſo much eſteem, beſtow either on your Citizens, or in Sacrifice to the Immortal God.* Cic. Tuſc. Queſt. 5. Clem. Alex. ſtrom. 1.

§. 62. **Anaragoras**, a Noble man, but true Philoſopher, left his great Patrimony to ſeek out Wiſdom: And being reproved by his Friends Plut. contra. Lyſand. Cic. Tuſc. Queſt. 5.

Friends for the little Care he had of his Eſtate, anſwer'd, *It is enough that you care for it.* One askt him, Why he had no more love for his Country, than to leave it? *Wrong me not*, ſaith he, *my greateſt care is my Country*, pointing his Finger towards Heaven. Returning home, and taking a view of his great Poſſeſſions; *If I had not diſ-regarded them* (ſaith he) *I had Periſhed.* He was a great Clearer and Improver of the Doctrine of one Eternal God, denying Divinity to Sun, Moon and Stars; ſaying, *God was Infinite, not confined to place, the Eternal Wiſdom and Efficient Cauſe of all things, the Divine Mind and Underſtanding; who when matter was confuſed, came and reduced it to order, which is the World we ſee.* He ſuffered much from ſome Magiſtrates for his Opinion; yet dying, was admired by them: His Epitaph in Engliſh thus:

Here lies, who through the trueſt Paths did paſs
To th' World Cœleſtial juſt Anaxagoras.

§. 62. **Heraclitus** was invited by King *Darius*, for his great Virtue and Learning, to this effect; Come as ſoon as thou canſt to my Preſence and Royal Palace; for the *Greeks* for the moſt part are not Obſequious to wiſe men, but deſpiſe the good things which they deliver: With me you ſhall have the firſt *Place*, and daily Honours and Titles: Thy way of living ſhall be as Noble as thy Inſtructions. But *Heraclitus* refuſing his Offer, return'd this Anſwer; *Heraclitus* to *Darius* the King, *Health. Moſt men living refrain from Juſtice and Truth, and purſue Inſatiableneſs and vain Glory, by reaſon*

of

of their Folly: But I having forgot all Evil, and ſhunning the Society of inbred Envy and Pride, and will never come to the Kingdom of Perſia, *being contented with a little, according to my own Mind.* He alſo ſlighted the *Athenians.* He had great and clear Apprehenſions of the Nature and Power of God, maintaining his Divinity againſt the Idolatry in Faſhion. This Definition he gives of God; *He is not made with hands: The whole World adorned with his Creatures, is his Manſion. Where is God? Shut up in Temples? Impious Men! who place their God in the Dark. It is a Reproach to a Man to tell him, he is a* Stone; *yet the* God *you profeſs, is born of a* Rock; *You Ignorant People! you know not* God: *His Works bear witneſs of him.* Of himſelf he ſaith, *O ye Men! will ye not learn, why I never* Laugh? *It is not that I hate Men, but their* Wickedneſs: *If you would not have me* Weep, *live in* Peace: *You carry* Swords *in your Tongues; you* plunder *Wealth,* Raviſh *Women,* Poyſon *Friends,* betray *the Truſt the People repoſe in you. Shall I* Laugh, *when I ſee men do theſe things? Their* Garments, Beards *and* Heads *adorned with unneceſſary Care? A* Mother *deſerted by a Wicked* Son? *or Young men conſuming their Patrimony? A Citizens* Wife *taken from him? A* Virgin *Raviſht? A* Concubine *kept as a Wife? Others filling their Bellies at* Feaſts *more with Poyſon, than with Dainties?* Virtue *would ſtrike me* blind *if I ſhould* laugh *at your Wars. By* Muſick, Pipes *and* Stripes *you are excited to things contrary to all Harmony.* Iron, *a Mettal more proper for* Ploughs *and* Tillages *is fitted for* Slaughter *and* Death: *Men raiſing Arms of Men, covet to* Kill *one another, and puniſh them that quit the*

Field, for not staying to Murder men. They Honour as Valiants *such as are* Drunk *with* Blood; *but* Lyons, Horses, Eagles *and other Creatures, use not* Swords, Bucklers *and Instruments of War; their* Limbs *are their Weapons, some their* Horns, *some their* Bills, *some their* Wings; *to one is given Swiftness, to another Bigness, to a third Swimming: No Irrational Creature useth a* Sword, *but keeps it self within the Laws of its Creation, except* MAN *that doth not so; which brings the heavier Blame, because he hath the greatest Understanding. You must leave your* Wars *and your* Wickedness, *which you ratifie by a* Law, *if you would have me leave my* Severity. *I have Overcome* Pleasure, *I have overcome* Riches, *I have overcome* Ambition, *I have mastered* Flattery; Fear *hath nothing to object against me,* Drunkenness *hath nothing to charge upon me,* Anger *is afraid of me: I have won the Garland, in fighting against these Enemies.*—— This, and much more, did he write in his Epistles to *Hermodorus*, of his Complaints against the great Degeneracy of the *Ephesians*. And in an Epistle to *Amphidamus*, he writes, *I am fallen Sick*, Amphidamus, *of a Dropsie; whatsoever is of us, if it get the Dominion, it becomes a Disease. Excess of* Heat *is a* Feaver; *Excess of* Cold, *a* Palsie; *Excess of* Wind, *a* Cholick: *my Disease cometh from Excess of* Moisture. *The* Soul *is* SOMETHING DIVINE, *That keeps all these in due Proportion. I know the Nature of the* World; *I know that of* Man; *I know* Diseases; *I know* Health; *I will Cure my self,* I will imitate God, *who makes equal the Inequalities of the World: but if my Body be over-prest, it must descend to the place ordained;*

how-

however, my Soul shall not descend, but being a thing Immortal, shall ascend on high, where an heavenly Mansion shall receive me.——A most weighty and pathetical Discourse: They that know any thing of God, they may savour something Divine in it. Oh! that the degenerate Christians of the Times would but take a view of the Virtue, Temperance, Zeal, Piety and Faith of this Heathen, who notwithstanding that he lived Five hundred years before the Coming of Christ in the Flesh, he had these Sentences; *God punisheth not by taking away* Riches; *he rather alloweth them to the Wicked to discover them*; *for* Poverty *may be a vail*: Speaking of God, *How can that Light which never sets, be ever hidden or obscured? Justice*, saith he, *shall seize one day upon Defrauders and Witnesses of false things, unless a man hopes to the end for that which is not to be hoped for, he shall not find that which is unsearchable*; which *Clemens*, an antient Father, applied to *Isa. 6. Unless you believe, you shall not understand.* Heraclitus *derided the Sacrifices of Creatures*; *Do you think*, saith he, *to pacifie God and cleanse your selves by polluting your selves with Blood? As if a man should go into the Dirt to cleanse himself?* Which shewed a sight of a more Spiritual Worship, than that of the Sacrifices of Beasts. He lived solitarily in the *Mountains*, had a sight of his End; and as he was prepared for it, so he rejoyced in it. These certainly were the men, *who having not a Law without them, became a Law to themselves, shewing forth the Work of the Law written in their Hearts.* And who shall therefore judge the Circumcision, that the Law, and receive the Reward *WELL*

DONE, by him who is Judge of Quick and Dead.

§. 64. **Democritus**, would say, That he had liv'd to an extraordinary Age, by keeping himself from Luxury and Excess. That a little Estate went a great way with men that were neither Covetous nor Prodigal. That Luxury furnisht great Tables with variety: and Temperance furnisheth little ones. That Riches do not consist in the Possession, but right use of Wealth. He was a man of great Retirement; avoiding publick Honours and Employments: Bewailed by the People of *Abdera* as Mad, whilst indeed he only smiled at the Madness of the World.

§. 64. **Socrates**, the most divine and learned Philosopher of his time, (and of whom 'tis reported *Apollo* gave this Character, That he was the wisest man on Earth) was a man of severe Life, and instructed People gratis, in just, grave and virtuous manners: For which being envied by *Aristophanes*, the vain Comical Wit of that Age (as one spoiling the Trade of Plays, and exercising the generality of the People with more noble and virtuous things) was represented by him in a Play, in which he rendred *Socrates* so ridiculous, that the Vulgar would rather part with *Socrates* in earnest, than *Socrates* in jest: which made way for their impeaching him as an Enemy to their Gods; for which they put him to death. But in a short space, his eighty Judges, and the whole People so deeply resented his absence, that they slew many of his Accusers: some hang'd themselves; none would trade with them, nor answer them a question. They erected several Sta-

Plat. Apolog. Diog. Laert. Helvic. Cic. Tusc. Quest. 1. Xenoph. Brut. Cic. Orat. Liban. Apol. Varro. Hist. Schol. Arist.

Statues to his praiſe; They forbad his Name to be mentioned, that they might forget their Injuſtice: They call'd home his baniſhed Friends and Schollars. And by the moſt wiſe and learned men of that Age it is obſerved, That famous City was puniſhed with the moſt dreadful Plague that ever rag'd amongſt them; and all *Greece* with it never proſpered in any conſiderable undertaking; but from that time always decay'd. Amongſt many of his ſober and Religious Maxims, on which he was accuſtomed to diſcourſe with his Diſciples, theſe are ſome. Euſeb. Præp. Evan. Calim. Epi. gr. ir. Ædes

He taught every where, *That an upright man and an happy man were all one. They that do Good, are employ'd; they that ſpend their time in vain Recreations, and idle. To do Good, is the beſt courſe of Life; he only is idle, who might be better employ'd. A Horſe is not known by his Furniture, but Qualities; ſo men are to be eſteemed for Virtue, not Wealth.* Being asked, *Who lived without trouble?* He anſwered, *Thoſe who are conſcious to themſelves of no evil thing.* To one who demanded, What was *Nobility?* He anſwered, *A good temper and diſpoſition of Soul and Body. They who know what they ought to do, and do it not, are not Wiſe and Temperate; but Fools and ſtupid.* To one that complained, he had not been benefitted by his Travels, Not without reaſon (ſays *Socrates*) thou didſt travel without thy ſelf: Intimating he knew not the eternal Mind of God, to direct and inform him. Being demanded, what Wiſdom was? ſaid, *A virtuous compoſure of the Soul*: And being asked, who were Wiſe? anſwered, Thoſe that ſin not. Seeing a young man Rich, but ignorant of Heavenly things, and purſuing Earthly pleaſures; Clem. Alex. Strom. 2. 417. Xen. Mem. 3. p. 78. 779. 780. Stob. Ech. Sterm. 1 11. Stob. 4 6. Stop. 218. Xenop. Mem. 3. Senec. Epiſt. 1. 103. Stob. 28. Stob. 32.

ſures; Behold (ſays he) a Golden Slave. Soft
Xen. Mem. 1. Ælian. 9. Stob. 37. wayes of living, beget neither good Conſtitution of Body nor Mind. Fine and rich Cloaths are only for Comœdians. Being demanded, from what things Men and Women ought to refrain? He anſwered, Pleaſures. Being asked,
Stob. 37. Stob. 87. What Continence and Temperance were? ſaid, Government of corporal deſires and pleaſures.
Xen. men. 3,4. The Wicked live to eat, &c. but the Good eat to live: Temperate Perſons become the moſt excellent: Eat that which neither hurts the Body nor Mind, and which is eaſie to be gotten.
Ælian. Var. Hiſt. 9. Stop. 37. One ſaying, It was a great matter to abſtain from what one deſires? But (ſays he) it is better not to deſire at all. [This is deep Religion, hard to profeſt Chriſtians] It is the property of God to need nothing; and they that need, and are contented with leaſt, come neareſt God.
Xenoph. men. 4. 802. Xen. mem. 4. Plat. Phæd. The only and beſt way to worſhip God, is to mind and obey, whatſoever he commands. That the Souls of Men and Women partake of the Divine Nature: That God is ſeen of the vertuous mind: That by waiting upon him, they are united unto him, in an acceſſible place of Purity and Happineſs: which God, he aſſerted always to be near him.

Many more are the excellent Sayings of this great man, who was not leſs famous for his Sayings, than his Examples with the greateſt Nations; yet died he a Sacrifice to the ſottiſh fury of the vain World. The Hiſtory of his Life
Xen. mem. 1. p. 710. reports, that his Father was told, He ſhould have the guide of his Life within him, which ſhould be more to him than five hundred Maſters; which proved true. Inſtructing his Scholars herein, Charging them, not to neglect theſe

di-

divine affairs, which properly concern man, to mind or enquire after such things as are without in the visible World. He taught the use of outward things only as they were necessary to Life and Commerce; forbidding Superfluities and Curiosities. He was Martyr'd for his Doctrine, after having lived seventy Years, the most admired, followed and visited of all men in his time, by Kings and Common-wealths; and then whom, Antiquity mentions none with more Reverence and Honour. Well were it for poor *England*, if her conceited Christians were true *Socrates*'s; whose divine, severe, just and self-denying Life doth not bespeak him more famous, than it will Christians infamous at the revelation of the righteous Judgment, where Heathens Virtue shall aggravate Christians Intemperance; and their Humility, the others excessive Pride; and justly too, since a greater than *Socrates* is come, whose Name they profess, but they will not obey his Law.

Xen. mem. 4. Pla. to de legib.

§. 65. **Plato.** That famous Philosopher (and Scholar to *Socrates*) was so grave and devoted to divine things, nay, so discreetly Politick, that in his Common-wealth he would not so much as harbour Poetical Fancies, (much less open Stagers) as being too effeminate, and apt to with-draw the minds of Youth from more noble, more manly, as well as more Heavenly exercises. *Plato* seeing a young man play at Dice, Reproved him sharply; the other answered, *What, for so small a matter? Custom* (saith *Plato*) *is no small thing; let idle hours be spent more usefully. Let Youth* (saith he) *take delight in good things; for Pleasures are the Baits of Evil.* Observe, *the momentary sweetness*

Plato de Rep.

Diog. Laert.

Laert. in vit. Xenocrat. Stob. Ælian.

norat. Stob. Ælian. *ness of a delicious Life is followed with eternal Sorrow; the short pain of the contrary with eternal Pleasures:* Being commanded to put on a Purple Garment by the King of *Sicily*; he refused, saying, He was a man, and scorn'd such Effeminacies. Inviting *Timothy*, the *Athenian* General to Supper, he treated him with Herbs, Water and such spare Diet, as he was accustomed to eat. *Timothy*'s Friends next day laughing, askt, How he was entertained? he answered, Never better in his Life; for he slept all night after his Supper: Thereby commending his Temperance. He addicted himself to heavenly Contemplations: and is said to have lived a Virtuous, but single Life, alwayes eying and obeying the Mind, which he sometimes call'd, God the Father of all things; affirming, Who so lived, should become like him, and so related to, and joyn'd with the Divinity it self. This same *Plato* upon his Dying-bed sent for his Friends about him, and told them. *The whole World was out of the way, in that they understood not, nor regarded the Mind,* (*that is,* God) *assuring them, those men died most comfortably, that liv'd most conformable to* right Reason, *sought and ador'd the* first Cause, [*meaning* God.]

Alcin.

§. 66. **Antisthenes**, an *Athenian Philosopher*, had taught in the Study of *Eloquence* several years; but upon his hearing *Socrates* treat of the seriousness of Religion, of the Divine Life, Eternal Rewards, &c. bid all his Scholars to seek them a new *Master*; for he had found one for himself: Wherefore selling his Estate, he distributed it to the *Poor*; and betook himself wholly to the consideration of heavenly things, going chearfully six *Miles* every day,

Laert. Vit. Socrat. Ælian.

Stob.

to

to hear *Socrates*.——But where are the like *Preachers* and *Converts* amongst the People called Christians! Observe the daily pains of *Socrates*; surely he did not study a Week to read a written Sermon, we are assured of the contrary: for 'twas frequent with him to Preach to the People at any time of the day, in the very Streets, as occasion served. Neither was he an *Hireling*, or *Covetous*, for he did it *gratis*: Surely then he had no fat *Benefices*, *Tythes*, *Gleabs*, &c. And let the self-denial and diligence of *Antisthenes* be considered, of a *Philosopher* and *Master* to become a *Scholar*, and that a daily one: Surely, it was then matter of Reproach, (as 'tis now) shewing both want of Knowledge, (though called a Philosopher) and his great desires to obtain it. None of these used to go to *Plays*, *Balls*, *Treats*, &c. they found more serious Employments for their minds, and were Examples of Temperance to the World.—I will repeat some of his grave Sentences, as reported by *Laertius* and others; namely, That those are only *Noble*, who are virtuous. That *Virtue* was self-sufficient to happiness. That it consisteth in Actions, not requiring many *Words*, nor much *Learning*, and is self-sufficient to Wisdom: for that all other things have reverence thereunto. That men should not govern by *Force*, nor by *Laws*, unless good; but by *Justice*—To a Friend, complaining he had lost his Notes, *Thou shouldst have writ them upon thy mind* (saith he) *and not in a Book. Those who would never die* (saith he) *must live Justly and Piously.* Being askt what Learning was best? *That* (saith he) *which unlearneth Evil.* To one that pris'd a Life full of pleasures and delecacies, *Let the Son of my Enemies* (saith Laert. Stob.

(saith he) *live delicately*, counting it the great-
Ibid. 117 est Misery. *We ought* (saith he) *to aim at such* pleasures *as follow honest* labour; *and not those which go before it.* When at any time he
Diog. Laert. saw a Woman richly dressed, he would in a way of reproach, bid her Husband, bring out his Horse and Arms: [meaning, If he were prepared to justifie the injuries such wantonness used to produce, he might the better allow those dangerous freedoms;] *Otherwise* (saith
Agel. lib. 9. c. 5. he) *pluck off her rich and gaudy Attire.* He is said to exclaim bitterly against Pleasures, often saying, *I had rather be Mad, than addicted to* Pleasure, *and spend my dayes in decking and feeding my Carkas. Those* (says he) *who have once learned the way to* Temperance *and* Vertue, *let them not offer to entangle themselves again with fruitless Stories and* vain Learning; *nor be addicted to corporal* delicacies, *which dull the mind, and will divert and hinder them from the pursuit of those more noble and heavenly Virtues.* Upon
Laert. vit. Menedr. the death of his beloved Master, *Socrates*, he instituted a Sect, called *Cynicks*, out of whom came that vast Sect of the *Stoicks*: both which had their common Principles, which they daily with great and unwearied diligence did maintain and instruct people in the knowledge of *viz.* No man is wise or happy, but the good and virtuous man. That
Laert. Plut. de rep. Stoick. Stob. not much Learning, nor study of many things was necessary. That a Wise Man is never drunk nor mad: That he never sinneth. That a wise man is void of Passion, that he is sincere, religious, grave; That he only is Divine: That such only are Priests and Prophets, that have God in themselves; and that his Law is Imprinted in their Minds, and the minds of all men:

That,

That such an one Only can pray, is innocent, meek, temperate, ingenuous, Noble; a good Magistrate, Father, Son, Master, Servant, and worthy of praise: On the contrary, that wicked men can be none of these: That the same belongs to men and women. Their diet was slender, their Food only what would satisfie nature: Their Garments exceeding mean. Their Habitations solitary and homely. They affirmed those who liv'd with fewest things, and were contented, most nearly approached God, who wants nothing. They voluntarily despised Riches, Glory and Nobility, as foolish Shews and vain Fictions, that had no true and solid worth or happiness in them. They made all things to be Good or Evil, and flatly deny'd the idle stories of Fortune and Chance. Certainly these were they, who having no (*external*) Law, *became a Law unto themselves*, and did not abuse the knowledge they had of the invisible God; but to their capacities improved that piety of Life, and instructed men in that righteous, serious, solid and heavenly Principle, which leads to true and everlasting Happiness.

Lact. de Ira. Dei. cap. 10.

Plut. Pl. Ph. 16. Cic. Tusc. Quest. 4. Diog. Laert. vit Mend. Stob.

§. 68. **Xenocrates** refused *Alexander's* Presents, yet treated his Embassadors after his manner, which was so ordinary, that he said, 'You 'see I have no need of your Master's bounty, 'that am so well-pleased with this Herb. He would say, 'That one ought not to carry ones Eyes or ones 'Hands into another mans House; that is, be a busie-Body. 'That one ought to be most circumspect of ones Actions before Children, lest 'by Example ones Faults should out-live ones 'self. He said, 'Pride was the greatest obstruction

Laert. Val. max 4. 3. 2. 10. Cic. pro. Ral. Val. max 7. 2.

'ction to true Knowledge. His Chaſtity and Integrity were remarkable and reverenced in *Athens*; *Phryne* the famous *Athenian Courtizan*, could not place a Temptation upon him, nor *Philip* King of *Macedon* a *Bribe*, though the reſt ſent in the Embaſſy, were corrupted. And being once brought for a Witneſs, the Judge roſe up and cryed out, Tender no Oath to *Xenocrates*, for he will ſpeak the Truth: A Reſpect they did not allow to one another. Holding his Peace at ſome detractive Diſcourſe, they aſkt him, Why he ſpoke not? *Becauſe*, ſaith he, I have ſometimes repented of ſpeaking, but never of holding my Peace.

§. 69. **Bion** would ſay, That great men walk in ſlippery places. That it is a great Miſchief not to bear Affliction. That Ungodlineſs is an Enemy to Aſſurance. He ſaid to a Covetous man, That he did not poſſeſs his Wealth, but his Wealth poſſeſſed him; abſtained from uſing it, as if it were another man's. In fine, That men ought to purſue a Courſe of Virtue without regard to the Praiſe or Reproach of men.

§. 70. **Demonax** ſeeing the great Care that men had of their *Bodies*, more than of their Minds. They deck the Houſe, ſaith he, but ſlight the Maſter. He would ſay, That many are inquiſitive after the Make of the World, but are little concerned about their own, which were a Science much more worthy of their pains. To a City that would eſtabliſh the *Gladiators* or Prize-fighters, he ſaid, *That they ought firſt to overthrow the Altar of Mercy*; intimating the Cruelty of ſuch Practices. One asking him, Why he turned Philoſopher; *Becauſe*, ſaith he, *I am a man*. He would ſay of the Prieſts of *Greece*,

If they could better instruct the People, they could not give them too much; but if not, the People could not give them too little. He lamented the Unprofitableness of good Laws, by being in bad mens hands.

§. 71. **Diogenes** was angry with Criticks, that were nice of Words, and not of their own Actions: With Musicians, that tune their instruments but could not govern their Passions: With Astrologers, that have their Eyes in the Sky, and look not to their own goings: With Orators, that study to speak well, but not to do well: With Covetous men that take care to get, but never use their Estates: With those *Philosophers* that despise Greatness, and yet Court Great men: And with those that sacrifice for Health, and surfeit themselves with eating their *Sacrifices*. One time discoursing of the Nature, Pleasure and reward of Virtue, and the People not regarding what he said, he fell a singing; at which every one prest to hear: *O God*, saith he, *how much more is the World in love with* Folly, *than with* Wisdom! Seeing a man sprinkling himself with water, after having done some ill thing; *Unhappy man!* saith he, *Dost thou not know, that the* Errors *of* Life *are not to be* washt away *with* Water? To one, who said, *Life is an ill thing*; He answer'd, *Life is not an ill thing; but* ill Life *is an* ill thing. He was very Temperate, for his Bed and his Table he found every where. One seeing him wash Herbs, said, *If you had followed* Dionysius, *King of* Sicily, *you would not have needed to* wash Herbs: He answered, *If you had* washt Herbs, *you need not have followed* Dionysius. He lighted a Candle at Noon, saying, *I look for a man*; implying

the World darkned by Vice, and Men effeminated. To a Luxurious Person that had wasted his Means, supping upon Olives; *If*, saith he, *thou hadst used to Dine so, thou wouldst not have needed to Sup so.* To a Young man, dressing himself neatly; *If this*, saith he, *be for the sake of* Men, *thou art Unhappy; if for* Women, *thou art Unjust.* Another time seeing an effeminate Young man; 'Art thou not ashamed, saith he, 'to use thy self worse than Nature hath made 'thee? She hath made thee a Man, but thou wilt 'force thy self to be a *Woman.* To one that courted a bad *Woman*; *O Wretch!* said he, *What meanest thou? To ask for that which is better lost than found?* To one that smell'd of sweet Unguents; *Have a care*, saith he, *this Perfume make not thy life stink.* He compared covetous men to such as have the Dropsie, Those are full of Money, yet desire more; These of Water, yet thirst for more. Being askt, What Beasts were the worst? *In the Field*, saith he, *Bears and Lyons; In the City, Usurers and Flatterers.* At a Feast one giving him a Cup of Wine, he threw it away; for which being blamed, *If I had drunk it*, saith he, *not only the Wine would have been lost, but I also.* One asking him, how he might order himself best? *By reproving those things in thy self, which thou blamest in others.* Another demanding, *What was hardest?* He answered, *To know our selves to whom we are partial.* An Astrologer discoursing to the People of the wandring Stars: *No*, saith he, *it is not the Stars that are, but these*, (pointing to the People that heard him.) Being askt, What men were Most Noble? *They*, saith he, *who contemn* Wealth, Honour *and* Pleasure, *and* en-

endure the contraries, to wit, Poverty, Scorn, Pain and Death. To a wicked man, reproaching him for his Poverty; I never knew, saith he, any man punisht for Poverty; but many for their Wickedness. To one bewailing himself, that he should not dye in his own Country: *Be of comfort*, saith he, *for the way to Heaven is alike in every place.* One day he *went backwards*; whereat the People *laughing*, *Are you not ashamed*, saith he, *to do that all your Life-time, which you deride?*

§. 72. **Crates**, a *Theban*, famous for his Self-denial and Virtue, descended from the House of *Alexander*, of great Estate, at least two hundred Talents; which having mostly distributed amongst the poor Citizens, he became a constant Professor of the *Cynick* Philosophy: He exceedingly inveighed against Common Women. Seeing at *Delphis*, a golden Image, that *Phyrn* the Courtizan had set up by the Gains of her Trade, cry'd out, *This is a Trophy, of the* Greeks *Intemperance.* Seeing a Young man highly fed and fat; Unhappy Youth! saith he, do not fortifie thy Prison. To another, followed by a great many *Parasites*, *Young man*, saith he, *I am sorry to see thee so much alone.* Walking one day upon the Exchange, where he beheld People mightily busie after their divers Callings: *These People*, saith he, *think themselves happy; but I am happy that have nothing to do with them: for I place my Happiness in Poverty, not in Riches. Oh! men do not know, how much a Wallet, a Measure of* Lupins *with security is worth.* [Of his Wife *Hipparchia*, a Woman of wealth and Extraction, but Noble for her Love to true *Philosophy*, and how they came together, there will be occasion to mention in its place.] Laert.

Stob. Serm. 45

§. 73. Aristotle, Scholar to *Plato*, and the *Oracle* of *Philosophy* to these very times, (though not so *divinely Contemplative* as his Master, nevertheless) follow him in this; *That Luxury should by good discipline be exil'd humane Societies. Aristotle* seeing a Youth finely dreſt, said, *Art thou not asham'd, when Nature hath made thee a Man,* Stob. 161 *to make thy self a Woman?* And to another, gazing on his fine Cloak; Why dost thou boast Ibid. 46. of a Sheeps fleece? He said, It was the duty of a good man, to live so under Laws, as he should do, if there were none.

§. 74. Xenocrates, a great and famous Philosopher of the *Gymnosophists*, whom *Alexander* the Great, required to come to the Feast of *Jupiter's* Son, (meaning himself) declaring, that if he came, he should be rewarded; if not, he should be put to death. The Philosopher contemned his Message, as vain and sordid: He first told them, That he deny'd him to be *Jupiter's* Son; (a meer fiction.) Next, That as for his Gifts, he esteemed them nothing worth; his own Country could furnish him with necessaries, beyond which he coveted nothing. And lastly, as for the death he threatned, He did not fear it; but of the two, he wished it rather in that (saith he) I am sure it is a Change to a more blessed and happy state.

Stob. Laert.

§. 75. Zeno, the great *Stoick* and Author of that Philosophy, had many things admirable in him, not only said, but practised. He was a man of that Integrity, and so reverenced for it by the *Athenians*, that they deposited the Keys of the City in his Hands, as the only Person fit to be intrusted with their Liberties: Yet by Birth a Stranger, being of *Phanicon* in *Cyprus*. *Antigonus*, King of *Macedonia*, had a great

Re-

Respect for him, and desired his Company, as the following Letter expresseth:

'King *Antigonus* to *Zeno* the Philosopher, 'Health. I think that I exceed thee in Fortune 'and Glory; but in Learning and Discipline, 'and that perfect Felicity, which thou hast at-'tain'd, I am exceeded by thee; wherefore I 'thought it expedient to write to thee, that thou 'wilt come to me, assuring my self, thou wilt not 'deny it. Use all means therefore to come to 'us, and know, thou art not to instruct me 'only, but all the *Macedonians*; for he who 'teacheth the King of *Macedonia*, and guid-'eth him to Virtue, it is evident, that he 'doth likewise instruct all his Subjects in 'Virtue: For such as is the Prince, such 'for the most part are those who live under his 'Government.

Zeno answereth thus: 'To King *Antigonus*, '*Zeno* Health. I much esteem thy earnest desire 'of Learning, in that thou aimest at Philoso-'phy, not Popular, which perverteth Manners, 'but that true Discipline which conferreth Profit, 'avoiding that generally commended Pleasure, 'which effeminates the Souls of Men. It is mani-'fest, that thou art inclined to generous things, *not* 'only by Nature, but by Choice; with indifferent 'Exercise and Assistance thou mayst easily attain 'to Virtue. But I am very infirm of Body, being 'fourscore Years of Age, and so not well able 'to come; yet I will send thee some of my chief 'Disciples, who in those things concerning the 'Soul are nothing inferior to me; and whose In-'structions, if thou wilt follow them, will con-'duct thee to perfect Blessedness—Thus *Zeno* re-fuseth *Antigonus*, but sent *Persæus* his County-

man, and *Philonides* a *Theban*.—He would say, That Nothing was more unseemly than Pride, especially in Youth, which was a time of Learning: He therefore recommended to Young men Modesty in three things: In their Walking, in their Behaviour, and in their Apparel; often repeating those Verses of *Euripedes*, in honour of *Capeneus*:

He was not puft up with his scorn,
Nor thought himself above the Poor.

Seeing a man very finely dress, steping lightly over a Channel; 'That man, saith he, doth 'not care for the Dirt, because he could not see 'his face in it. He also taught, the People should not affect Delicacy of Diet, no, not in their Sickness. To one that smelt sweet with Unguents; *Who is it*, said he, *that smells so effeminately?* Seeing a Friend of his taken too much up with the business of his Land; *Unless thou lose thy Land*, saith he, *thy Land will lose thee.* Being demanded, *Whether a man that doth* Wrong, *may* conceal *it from God? No*, saith he, *nor yet, he who thinks it:* Which testifies to the *Omnipresence* of God. Being asked, Who was his *best Friends?* he answered, *My other self*; intimating the Divine part that was in him. He would say, *The end of Man was not to Live, Eat and Drink but to use this Life so as to obtain an happy Life hereafter.* He was so *humble* that he onverse with mean and ragged Persons; whcene *Timon* thus:

And for Companions gets of Servants store,
Of all men the most empty and most Poor,

He

He was patient and frugal in his Houſhold-Expences; *Laertius* ſaith, he had but one Servant; *Seneca* avers none. He was mean in his Cloaths; In his Diet by *Philemon* thus deſcribed:

He Water drinks, then Broth and (Herbs doth
(eat;
Teaching his Scholars almoſt without Meat.

His Chaſtity was ſo eminent, that it became a Proverb; *As chaſte as* Zeno. When the news of his Death came to *Antigonus*, he broke forth into theſe Words; *What an Object have I loſt?* And being askt, VVhy he admired him ſo much? *Becauſe*, ſaith he, *Though I beſtow'd many great Things upon him, he was never therewith exalted nor dejected.* The *Athenians* after his Death, by a publick Decree, erected a Statue to his Memorial; It run thus: 'VVhereas *Zeno*, Son of *Mnaſeas*, a *Scythian*, hath 'profeſſed Philoſophy about Fifty Eight Years 'in this City, and in all things performed the 'Office of a Good man, encouraging thoſe Young 'men, who applyed themſelves to him, to the 'Love of Virtue and Temperance, leading himſelf a Life ſuitable to the Doctrine which he 'profeſſed; a Pattern for he beſt to imitate; The 'People have thought fit to do Honour to *Zeno*, 'and to Crown him with a Crown of Gold, 'according to Law, in Reward of his Virtue and 'Temperance, and to build a Tomb for him 'publickly in the Ceramick, *&c.* Theſe two were his *Epitaphs*, one by *Antipater*:

Here *Zeno* lies who tall *Olympus* ſcal'd,
Not heaping *Pelian* on *Oſſa*'s head,
Nor by *Herculean* Labour ſo prevail'd,
But found out Virtue's Path, which thither led.

The other by *Xenodotus*, the *Stoick*, thus:

Zeno, Thy Years to hoary Age were Spent,
Not with vain Riches, but with Self-Content.

§. 76. Tertullian had ſo ill an opinion of the Stage-Players, That (beſides other Enormities) *he plainly termed them* Hypocrites, groſs Diſſemblers *and Lyars, from Counterfeiting the Manner, Meaſure, Motion, Geſture, Gate, Feature and Actions of ſuch Perſons as they repreſent, whoſe Faſhion and Humor they too often inſinuate in Beholders, as well as they retain them themſelves, when they have put on their own Cloths again.* How true this gueſs was in an *Heathen* the Lives of thoſe called *Chriſtians*, have notoriouſly demonſtrated.

§. 77. Seneca, a great and excellent Philoſopher, who (with *Epictetus*) ſhall conclude the Teſtimonies of the men of their Character) hath ſo much to our purpoſe, that his Works are but a kind of continued Evidence for us: He ſaith, *Nature was not ſo much an Enemy, as to give an eaſie Paſſage of Life to all other Creatures, and that man alone ſhould not live without ſo many Arts; ſhe hath commanded us none of theſe things. We have made all things difficult to us by diſdaining things that are eaſie:* Houſes, Clothes, Meats *and Nouriſhment of Bodies; and thoſe things which are now the* Care *of* Life, *were eaſie*

to

to come by, freely gotten and prepared with a light Labour; for the measure of these things was Necessity, *not* Voluptuousness: *But we have made them precious and admirable; they must be sought with* Art *and* Skill. Nature *sufficeth to that which she requireth:* Appetite *hath revolted from* Nature, *which continually inciteth it self, and increaseth with the Ages helping* Vice *by* Wit. *First it began to desire* superfluous, *then* contrary *things; last of all, it sold the* Mind *to the* Body, *and commanded it to serve the Lusts thereof. All these* Arts *wherewith the City is continually set at work, and maketh such a stir, do center in the Affairs of the* Body, *to which all things were once performed as to a* Servant, *but now are provided as for a* Lord; *Hence the Shops of* Engravers, Perfumers, *&c. Hence of those that teach effeminate Motions of the* Body, *and vain and wanton* Songs; *for Natural Behaviour is despised, which compleated Desires with necessary Help; Now it is* Clownishness *and* Ill-breeding, *to be contented with as much as is requisite. What shall I speak of rich* Marbles *curiously wrought, wherewith* Temples *and* Houses *do shine? What of stately* Galleries, *rich* Furniture? *These are but the Devices of most vile* Slaves, *the Inventions of men, not of wise men: for* Wisdom *sits deeper, it is the Mistress of the mind. Wilt thou know what thing she hath found out, what she hath made? Not unseemly* Motions *of the Body, nor variable* Singing *by* Trumpet *and* Flute; *nor yet* Weapons, Wars *or* Fortifications: *She endeavoureth profitable things; she favours Peace, and calls all Mankind to an Agreement: She leadeth to a Blessed Estate; she openeth the way to it, and shews what is* Evil *from what is* Good, *and chaseth* Vanity *out of the mind. She giveth solid* Great-

neſs, *but debaſeth that which is* puffed up, *and would be ſeen of Men; She bringeth forth the* Image *of* God *to be ſeen in the Souls of Men: And ſo from Corporeal ſhe tranſlateth to Incorporeal things.* Thus in his 92th Epiſtle to *Lucilius.*— To *Gallio* he writeth thus: *All men, Brother* Gallio, *are* [illegible]*rous to live* happy, *yet blind to the means of that Bleſſedneſs, as long as we wander hither and thither and follow not our* Guide, *but the* diſſonant Clamour *of thoſe that call on us, to undertake different ways: Our ſhort* Life *is wearied and worn away amongſt* Errors; *although we labour to get us a* good Mind. *There is nothing therefore to be more avoided than following the* Multitude *without* Examination, *and believing any thing without judging. Let us inquire what is beſt done, not what is moſt uſual done; and what planted us in the Poſſeſſion of Eternal Felicity; not what is ordinarily allowed of by the* multitude, *which is the* worſt Interpreter *of Truth. I call the* multitude *as well of thoſe that are clothed in* White, *as thoſe in other* Colours; *for I examine not the* Colours *of the Garments, wherewith their Bodies are clothed; I truſt not mine* Eyes *to inform me what a Man is; I have a better and truer* Light, *whereby I can diſtinguiſh* Truth *from* Falſhood. *Let the Soul find out the good of the Soul: If once ſhe may have leiſure to with-draw into her ſelf, Oh! how will ſhe confeſs: I wiſh all I have done were undone; and all I have ſaid, when I recollect it, I am aſhamed of it, when I now hear the like in others. Theſe things below, whereat we gaze, and whereat we ſtay, and which one man with admiration ſhews unto another; do outwardly ſhine, but are inwardly empty. Let us ſeek out ſomewhat that is* good, *not in appearance, but* ſolid, united *and* beſt *in*

that

that which leaſt appeared; Let us diſcover this: Neither is it far from us; *we ſhall find it if we ſeek it: for it is* Wiſdom *not to wander from that* Immortal Nature; *but to form our ſelves according to her* Law *and* Example. *Bleſſed is the man who judgeth rightly: Bleſſed is he who is contented with his preſent condition: and bleſſed is he who giveth Ear to* Divine Reaſon *in the Government of his Life*——An whole Volumn of theſe excellent things hath he written; no wonder, a Man of his Doctrine and Life eſcaped not the Cruelty of Brutiſh *Nero*, under whom he ſuffered Death; as alſo did the Apoſtle *Paul*, with whom it is ſaid, *Seneca* had converſed. When *Nero*'s Meſſenger brought him the News that he was to Dye; with a compoſed and undaunted Countenance received their Errand, and preſently call'd for Pen, Ink and Paper to write his laſt Will and Teſtament: which the Captain refuſing, he turned toward his Friends, and took his leave thus: *Since*, My loving Friends, *I cannot bequeath you any other thing in acknowledgment of what I owe you, I leave you at leaſt the Richeſt and Beſt Portion I have, that is, the* Image *of my* Manners *and my* Life, *which doing, you will obtain true Happineſs.* His Friends ſhewing great Trouble; *Where*, ſaith he, *are thoſe memorable* Precepts *of* Philoſophy? *And what is become of thoſe Proviſions, which for ſo many years together we have laid up againſt the Brunts and Afflictions of Providence? Was* Nero's *Cruelty unknown to us? What could we expect better at his hands, that killed his* Brother, *and murther'd his* Mother, *but that he would put alſo his* Tutor *and* Governour *to* Death? Then turning to his Wife *Pompeja Paulina*, a *Roman* Lady

Lady, Young and Noble, beſeech'd her, for the love ſhe bore him and his Philoſophy, to ſuffer patiently this Affliction; *for*, ſaith he, *my Hour is come wherein I muſt ſhew, not only by* Diſcourſe, *but by* Death, *the Fruit I have reaped by my Meditations: I embrace it without Grief, wherefore do not diſhonour it with thy Tears: Aſſwage thy Sorrow, and comfort thy ſelf in the knowledge thou haſt had of me and of my Actions, and lead the reſt of thy Life with that honeſt Induſtry thou haſt addicted thy Self unto:* And dedicating his Life to God, he expired.

§. 78. **Epictetus**, Contemporary with *Seneca*, and an excellent Man, thought no man worthy of the Profeſſion of Philoſophy, that was not purified from the Errors of his Nature. His Morals were very excellent; he compris'd them under theſe two words, Suſtaining and Abſtaining; Or, Bearing and Forbearing: To avoid Evil, and patiently to ſuffer Afflictions: which do certainly compriſe the Chriſtian Doctrine and Life, and is the Perfection of the beſt Philoſophy that was at any time taught by *Ægyptians*, *Greeks* or *Romans*.

HOW little the Chriſtians of the Times are true Philoſophers, and how much more theſe Philoſophers were Chriſtians than they, let the Righteous Principle in every Conſcience judge. But is it not then intolerable, that they ſhould be eſteem'd Chriſtians, who are yet to learn to be good Heathens? that prate of Grace and Nature, and know neither? Who raſcily will determine what's become of Heathens, and know not where they are themſelves, nor mind what may become of them? That can run readily over

over a tedious List of famous Perſonages, and Calumniate ſuch as will not with them celebrate their Memories with extravagant and ſuperſtitious Praiſes, whilſt they make it laudable to act the contrary? And none ſo ready a way to become Vile, as not to be Vicious; a ſtrange Paradox, but too true: So blind, ſo ſtupified, ſo beſotted are the fooliſh Senſualiſts of the World, under their great pretences to Religion, Faith and Worſhip. Ah! did they know the Peace, the Joys, the unſpeakable Raviſhment of Soul, that inſeparably attend the innocent, harmleſs, ſtill and retired Life of Jeſus? Did they but weigh within themſelves the Authors of their vain Delights and Paſtimes, the Nature and Diſpoſition they are ſo grateful to, the dangerous conſequences of exerciſing the Mind and its Affections below, and arreſting them from their due attendance and obedience to the moſt holy crying Voice in their Conſciences, *Repent, Return, all is Vanity and Vexation of Spirit?* Were but theſe things reflected on, were the inceſſant Wooings of Jeſus, and his importunate Knocks and Entreaties at the Door of their Hearts but kindly anſwer'ed, and he admitted to take up his Poſſeſſion there; And laſtly, were ſuch reſolved to give up to the Inſtructions and holy Guidance of his Eternal Spirit, in all the humble, heavenly and righteous Converſation it requires, and of which he is become our Captain and Example: Then, O then both Root and Branch of Vanity, the Nature that invented, and which delights her ſelf therein, with all the Follies themſelves would be conſum'd and vaniſh. But they (alas!) cheat themſelves by miſconſtrued Scriptures, and daub

with

with the untempered Morter of misapply'd Promises! My Friends, mind the just Witness and holy Principle in your selves, that you may experimentally know more of the Divine Life, in which (and not in a multitude of vain Repetitions and airy Fancies) true and solid Felicity eternally consists.

IV. Nor is this Reputation and Wisdom, and Virtue only to be attributed to Men; there were Women also in the *Greek* and *Roman* Ages, that honoured their Sex by great Examples of Meekness, Prudence and Chastity: And which I do the rather mention, that the Honour Story yields to their Virtuous Conduct, may raise an allowable Emulation in those of their own sort, at least, to equal the Noble Character given them by Antiquity. I will begin with —

§. 79. **Penelope** Wife to *Ulysses*, a Woman eminent for her Beauty and Quality, but more for her singular Chastity. Her Husband was absent from her twenty years, partly in service of his Country, and partly in Exile, believed to be dead: She was earnestly sought by divers Lovers, and prest by her Parents to change her Condition; but all the Importunities of the one, or Perswasions of the other not prevailing: But her Lovers seem'd to use a kind of Violence, that where they could not intice, they would compel. To which she yielded upon this condition; *That they would not press her to Marry till she had ended the Work she had in hand*: which they granting, she un-did by Night what she wrought by Day; and with that honest Device she delay'd their desire till her brave Husband returned, whom she received (though

(though in Beggars Cloathes) with a Heart full of Love and Truth. A constancy that Reproaches too many of the *Women of the Times*, who without the excuse of such an absence can violate their Husbands Beds. Her work shews the Industry and Employment even of the VVomen of great Quality in those times, whilst those of the present Age despise such honest Labour, as mean and Mechanical.

§. 80. **Theorena** a VVoman of great Virtue, being in a place encompassed by the Armies of the King of *Macedonia*, finding she could not escape their hands, rather than to fall under the Power of his Souldiers to be defiled, chose to dye: and therefore flying into the Sea, deliver'd her Life up in the VVaters; Thereby chusing Death rather, than to save her Life with the hazard of her Virtue.

§. 81. **Pandora** and **Protogenia**, two Virtuous Daughters of an *Athenian* King, seeing their Country like to be over-run by its Enemies, freely offer'd their Lives and Sacrifice to appease the fury of their Enemies, for the preservation of their Country.

§. 82. **Hipparchia** a fair *Macedonian Virgin*, 'Noble of Blood, (as they term it) but more 'truly noble of mind, I cannot omit to men'tion; who entertain'd so earnest an affection 'for *Crates* the *Cynical Philosopher*, as well for 'his severe Life, as excellent discourse, *that by 'no means could her Relations nor Suiters, by all 'their Wealth, Nobility and Beauty dissuade her 'from being his companion:* Upon which strange 'resolution they all betook themselves to *Crates*, 'beseeching him to shew himself a true Philo'sopher, in perswading her to desist. VVhich

he

'he strongly endeavoured by many Arguments; 'but not prevailing, went his way, and brought 'all the little furniture of his house, and shew'd 'her: *This* (saith he) *is thy Husband; that, the 'Furniture of thy House: Consider on it, for thou 'canst not be mine, unless thou followest the same 'course of Life*, (for being rich above twenty 'Talents, which is more than 50000 *l.* he neg-'lected all to follow a retired studious Life:) 'All which had so contrary an effect, that she 'immediately went to him before them all, and 'said, *I seek not the Pomp and Effeminacy of this 'world, but Knowledge and Virtue*, Crates; *and 'chuse a life of Temperance before a life of Deli-'cacies: for true satisfaction, thou knowest, is in 'the mind; and that Pleasure is only worth seek-'ing that lasts for ever.* Thus was it she became 'the constant companion both of his Love and 'Life, his Friendship and his Virtues; travelling 'with him from place to place, and performing 'the publick exercises of Instruction with *Crates* 'where-ever they came. She was a most vio-'lent Enemy to all Impiety, but especially to 'wanton men and women, and those whose 'Garb and Conversation shew'd them devoted 'to vain pleasures and pastimes; *Effeminacy ren-'dring the like Persons not only unprofitable, but 'pernicious to the whole world.* Which she as well made good by the example of her exceed-ing Industry, Temperance and Severity, as those are wont to do by their intemperance and folly: for ruine of Health, Estates, Virtue, and Loss of Eternal Happiness have ever attended, and ever will attend such Earthly Minds.

§. 83. Lucretia a most Chaste *Roman* Dame, whose Name and Virtue is known by that Tra-

gedy

gedy that follows them; for *Sextus*, the Son of *Tarquin* the proud King of *Rome*, hearing it was her custom to work late in her Chamber, did there attempt her with his Sword in his hand, vowing, *he would run her through*; and put one of his Servants in the posture of lying with her, on purpose to defame her, if she would not yield to his Lusts. Having forc'd his wicked End, she sends for her Father then Governour of *Rome*, her Husband and her Friends, to whom *having reveal'd the matter, and with tears lamented her irreparable Calamity, slew her self in their presence; That it might not be said* Lucretia *outliv'd her Chastity, even when she could not defend it.* I praise the Virtue, not the Fact: But God soon avenged this with other Impieties upon that wicked Family; for the People hearing what *Sextus* had done, whose flagitious Life they equally hated with his Fathers Tyranny, and their sense of both, aggravated by the Reverence they conceiv'd for the chaste and exemplary Life of *Lucretia*, betook themselves to their Arms; and headed by her Father, her Husband, *Brutus* and *Valerius*, drove out that *Tarquin Family:* in which Action the hand of *Brutus* avenged the Blood of *Lucretia* upon infamous *Sextus*, whom he slew in the Battel.

§. 84. **Cornelia** also a Noble *Roman* Matron, and Sister to *Scipio*, was esteem'd the most famous and honourable Personage of her time, not more for the greatness of her Birth, than her exceeding Temperance: And History particularly mentions this as one great instance of her Virtue, for which she was so much admired; to wit, *That she never was accustom'd to wear Rich Attire, but such Apparel as was very plain and* Valer. Maxim.

and grave; rather making her Children (whom her Instructions and Example had made Virtuous) her greatest Ornaments: A good pattern for the vain and wanton Dames of the Age.

§. 85. **Pontia** was another *Roman* Dame, renown'd for her singular Modesty; for though *Octavius* attempted her with all imaginable Allurements and Perswasions; she *chose rather to dye by his Cruelty, than be polluted by his Lust.* So he took her Life, that could not violate her Chastity.

§. 86. **Arria** Wife to *Cecinna Pætus*, is not less famous in Story for the Magnanimity she shew'd in being the Companion of her Husbands Disgraces, *who thrust her self into Prison with him, that she might be his Servant; and shew'd him first by Death to be revenged of the Tyrant.*

§. 87. **Pompeia Plautina** Wife to *Julianus* the Emperor, commended for her Compassion of the Poor, used the Power her Virtue had given her with her Husband, *to put him upon all the just and tender things that became his Charge, and to dissuade him from whatsoever seemed harsh to the People*; particularly, *she diverted him from a great Tax his Flatterers advised to lay upon the People.*

§. 88. **Plotina** the Wife of *Trajan*, a Woman (saith a certain Author) adorn'd with Piety, Chastity, and all the Virtues that a Woman is capable of. There are two Instances; one of her Piety, the other of her Chastity: The first is this; When her Husband was proclaim'd Emperor, she mounted the Capitol after the Choice; where in a Religious manner she said, *Oh! that I may live under all this Honour with the same Virtue and Content that I enjoyed before*

before I had it. The ſecond is this? Her Huſband being once Exiled, *ſhe cauſed her Hair to be cut ſhort, as the Men ware it, that with leſs notice and danger ſhe might be the Companion of his Baniſhment.*

§. 89. **Pompeia Paulina**, a *Roman* Lady of Youth and Beauty, deſcended of the moſt Noble Families of *Rome*, fell in Love with *Seneca* for the Excellency of his Doctrine, and the Gravity and Purity of his Manners: They Married, and lived great Examples together to both their Sexes. So great was her Value for her Huſband, and ſo little did ſhe care to live when he was to dye, that *ſhe choſe to be the Companion of his Death, as ſhe had been of his Life: Her Veins were cut as well as his, whilſt ſhe was the Auditor of his excellent Diſcourſes.* But *Nero* hearing of it, and fearing leſt *Paulina*'s death might bring him great Reproach, becauſe of her Noble Alliance in *Rome*, ſent with all haſte, *To have her Wounds cloſed*, and if it were poſſible, *to ſave her Life*: Which, though half dead, was done, and ſhe againſt her will lived; but always with a pale hew and wan Complexion of Face, to tell how much of her Life was gone with *Seneca*, her deareſt Friend, Philoſopher and Husband.

§. 90. THUS may the Voluptuous Women of the Times read their Reproofs in the Character of a brave Heathen, and learn, *That ſolid Happineſs conſiſts in a divine and holy compoſure of Mind; in a neglect of Wealth and Greatneſs, and contempt of all corporal Pleaſures, as more befitting Beaſts than Immortal Spirits*; and which are uſed by none, but ſuch as not knowing the excellency of heavenly things, are both inventing and delighting like Brutes, in that which

 periſh-

perisheth; giving the preference to poor Mortality, and spending their Lives to gratifie the Lusts of a little dirty Flesh and Blood, that shall never enter into the Kingdom of Heaven: by which their Minds become darken'd, and so insensible of more Cœlestial Glories, that they do not only refuse to enquire after them, but Infamously scoff and despise, whosoever do, as a Fooliſh, Frantick and meer mad People: To that strange degree of Darkness and Impudence this Age has got. But if the exceeding Temperance, Chastity, Virtue, Industry and Contentedness of very Heathens, with the plain and necessary enjoyments God has been pleased to vouchsafe the Sons and Daughters of Men, as sufficient to their Wants (that they may be the more at leisure to answer the great end of their being born) will not suffice, but that they will exceed the Bounds, Precepts and Examples both of Heathens and Christians, by the Invention of Vanities to indulge their Bodies; Wrath and inexpressible Anguish shall overtake them, when they shall have an Eternity to think on with gnashing Teeth, what to all Eternity they can never remedy. These Dismal Wages are decreed to be their Lot, who so far affront God, Heaven and Eternal Felicities, as to neglect their Acquaintance with them, and daily encrease in the love and knowledge of them, meerly to gratifie the desires of perishing Flesh, and for the enjoyment of a few fading Toyes. For such to think, that notwithstanding the Lives of Sense and Pleasure, wherein their Minds become Slaves to their Bodies, that they shall be Everlastingly Happy, is one of the greatest Evils they can commit;

ſince 'tis the greateſt abuſe to the holy God that Men and Women ſhould believe him an Eternal Companion for their carnal and ſenſual minds: for, *As the Tree falls, ſo it lies; as Death leaves them, Judgment finds them*: There's no Repentance in the Grave. Therefore you to whom this comes, O Retire, with-draw a while; let not the Body ſee all, taſte all, enjoy all; but let the Soul ſee too, taſte and enjoy that knowledge and divine Food, and thoſe heavenly Refreſhments proper to that inviſible World, of which ſhe is an Inhabitant, and where ſhe muſt abide in an Eternal ſtate of Peace or Plagues, when this viſible one ſhall be diſſolved.

CHAP. XX.

§. 1. *The Doctrine of Chriſt from* Mat. 5. *about denial of Self.* §. 2. John Baptiſt's *Example.* §. 3. *The Teſtimony of the Apoſtle* Peter, *&c.* §. 4. Paul's *Godly Exhortation againſt Pride, Covetouſneſs and Luxury.* §. 5. *The Primitive Chriſtians Non-conformity to the World.* §. 6. Clemens Romanus *againſt the Vanity of the* Gentiles. §. 7. Machiavell *of the Zeal of the Primitive Chriſtians.* §. 8. Tertullian, Chryſoſtom, *&c. on* Matth. 12. 36. §. 9. Gregory Nazianzene. §. 10. Jerom. §. 11. Hillary. §. 12. Ambroſe. §. 13. Auguſtine. §. 14. *Council of* Carthage. §. 15. Cardan. §. 16. Gratian. §. 17. Petrus Bellonius. §. 18. Waldenſes. §. 19. *What they underſtand by Daily Bread in the Lords Prayer.* §. 20. *Their Judgment concerning Taverns.* §. 21. *Dancing,*

Muſick, &c. §. 22. *An Epiſtle of* Bartholomew Tertian *to the* Waldenſian *Churches, &c.* §. 23. *Their Extream Sufferings and Faithfulneſs. Their Degeneracy reproved that call them their Anceſtors.* §. 24. Paulinus *Biſhop of* Nola *relieving Slaves and Priſoners.* §. 25. Acacius *Biſhop of* Amida, *his Charity to Enemies.*

HAving abundantly ſhewn how much the Doctrine and Converſation of the virtuous *Gentiles* condemn the Pride, Avarice and Luxury of the profeſſed Chriſtians of the Times; I ſhall in the next place, to diſcharge my Engagement, and further fortifie this Diſcourſe, preſent my Reader with the Judgment and Practice of the moſt Chriſtian times, as alſo of eminent Writers both Ancient and Modern: I ſhall begin with the bleſſed Author of that Religion.

The Doctrine and Practice of the bleſſed Lord *Jeſus* & his Apoſtles, the Primitive Chriſtians, and thoſe of more modern times, in favour of this Diſcourſe. Matth. 5.

§. 1. *JESUS CHRIST*, in whoſe Mouth there was no Guile (ſent from God with a Teſtimony of Love to Mankind, and laid down his Life for their Salvation; whom God hath raiſed by his mighty Power to be Lord of all) is of right to be firſt heard in this matter; for none ſpeaks like him to our point, ſhort, clear and cloſe, all oppoſite to the way of this wicked World. Bleſſed, ſays he, *are the* Poor *in* Spirit, *for theirs is the Kingdom of God:* He doth not ſay, Bleſſed are the Proud, the Rich, the High-minded: Here is Humility and the Fear of the Lord bleſt. *Bleſſed are they that* Mourn, *for they ſhall be comforted*: He doth not ſay, Bleſſed are the Feaſters, Dancers and Revellers of the World, whoſe Life is ſwallowed up

up of Pleasure and Jollity; No, as he was a Man of Sorrows, so he blest the Godly Sorrowful. *Blessed are the* **Meek**, *for they shall inherit the Earth:* He doth not say, Blessed are the Ambitious, the Angry, and those that are puffed up; he makes not the Earth a Blessing to them: and though they get it by Conquest and Raping, it will at last fall in the hands of the Meek to inherit. Again, *Blessed are they which do hunger and thirst after* **Righteousness**: But no Blessing to the Hunger and Thirst of the Luxurious Man. *Blessed are the* **Merciful**, *for they shall obtain Mercy:* He draws men to Tenderness and Forgiveness by Reward. Hast thou one in thy power that hath wronged thee; be not rigorous, exact not the utmost Farthing: Be merciful, and pity the afflicted, for such are blessed. Yet further, *Blessed are the* **Pure** *in* **Heart**, *for they shall see God:* He doth not say, Blessed are the Proud, the Covetous, the Unclean, the Voluptuous, the Malicious, No; such shall never see God. Again, *Blessed are the* **Peace-makers**, *for they shall be called the Children of God:* He doth not say, Blessed are the Contentious, Brawlers, Fighters, makers of War; neither shall they be called the Children of God, whatever they may call themselves. Lastly, *Blessed are you when men shall* **Revile** *you and* **Persecute** *you, and say all manner of Evil against you falsly for my sake; Rejoyce and be exceeding glad, for great is your reward in Heaven*: He blesseth the Troubles of his People, and translates earthly Sufferings into Heavenly Rewards. He doth not say, Blessed are you when the World speaks well of you, and fawns upon you: So that his Blessings cross the Worlds Blessings; for the World blesseth those

as happy that have the Worlds favour: He blesseth those as happy that have the Worlds frowns. This solveth the great Objection, 'Why are 'you so foolish to expose your selves to the Law, 'to incur the displeasure of Magistrates, and 'suffer the loss of your Estates and Liberties? 'Cannot a man serve God in his Heart, and do 'as others do? Are you wiser than your Fore-'Fathers? Call to mind your Ancestors; Will 'you question their Salvation by your Novel-'ties, and forget the future good of your Wife 'and Children, as well as sacrifice the present 'comforts of your Life, to hold up the Credit of 'a Party? (a Language I have more than once heard) I say, this Doctrine of Christ is Answer and Antidote against the power of this Objection. He teaches us to embrace Truth under all those Scandals. The *Jews* had more to say of this kind than any, whose way had a more infallible Institution; but Christ minds not either Institution or Succession: He was a new Man, and came to consecrate a new way, and that in the Will of God and the Power of his Ministry; and that of his followers abundantly proved the Divine Authority of his Mission, when hereby warns his to expect and to bear Contradiction, Reviling and Persecution: for if they did it to the green Tree, much more to the dry; If to the Lord, then to the Servant. Why then should Christians fear that Reproach and Tribulation that are the Companions of his Religion, since they work to his sincere followers a far more exceeding Glory? But indeed, they have great cause to fear and be ashamed, who are the Authors of such Reproach and Suffering, so contrary to the meek and merciful

Spirit

Spirit of Christ; for if they are blessed who are reviled and persecuted for his sake; the Revilers and Persecuters must be cursed. But this is not all; He bid his Disciples Follow him, Learn of him, for he was meek and lowly: He taught them to bear Injuries, and not smite again; to exceed in kindness; to go two miles when askt to go one; To part with Cloak and Coat too; to give to them that ask, and to lend to them that borrow; to Forgive, ay, and Love Enemies too; commanding them, saying, *Bless them that Curse you; Do good to them that hate you, and Pray for them which despightfully use you and persecute you:* Urging them with a most sensible Demonstration, *That*, saith he, *you may be the Children of your Father which is in Heaven: for he maketh the Sun to rise upon the Good and the Evil, and his Rain to descend upon the Just and the Unjust.* He also taught his Disciples to believe in Gods Providence, from the Care that he had over the least of his Creatures; *Therefore*, saith he, *I say unto you, take no thought for your Life, what you shall eat, and what you shall drink, nor yet for your Body what you shall put on: Is not the Life more than Meat, and the Body than Rayment? Behold the Fowls of the Air; for they Sow not, neither do they Reap, nor gather into Barns; yet your Heavenly Father feedeth them: Are you not much better than they? Which of you by taking thought, can add one Cubit unto his stature? And why take you thought for Rayment? Consider the Lillies of the Field, how they grow, they toyl not, neither do they spin: And yet I say unto you, That even* Solomon *in all his Glory, was not arrayed like one of these. Wherefore, if God so cloatheth the Grass of the*

Field, which to day is, and to morrow is cast into the Oven, shall he not much more cloath you? O ye of little Faith! Therefore take no Thought, saying, What shall we eat, or, what shall we drink, or wherewithall shall we be cloathed? (for after all these things do the Gentiles *seek) for your heavenly Father knoweth that you have need of all these things. But seek you first the Kingdom of God and his Righteousness, and all these things shall be added unto you. Take therefore no thought for to morrow, for to morrow shall take thought for the things of it self; sufficient is the Day for the Evil thereof.* Oh! how plain, how sweet, how full, yet how brief are his blessed Sentences! They thereby shew from whence they came, and that Divinity spoke them: What are labour'd, what are forced and scattered in the best of other Writers, and not all neither, is here comprised after a natural, easie and conspicuous manner; He sets Nature above Art, and Trust above Care. This is He that himself came Poor into the World, and so lived in it; He lay in a Manger, conversed with Mechanicks, fasted much, retired often; and when he Feasted, it was with Barley Loaves and Fish, drest doubtless in a homely manner. He was Solitary in his Life, in his Death Ignominious: *The Foxes had Holes, the Birds of the Air had Nests, but the Son of Man had not a place whereon to lay his Head:* He that made all things as God, had nothing as Man; which hath this blessed Instruction in it, that the meanest and poorest should not be dejected, nor yet the richest and highest be exalted. In fine, having taught this Doctrine, and lived as he spoke, he dyed to confirm it;

and

and offered up himself a Propitiation for the sins of the World, when no other Sacrifice could be found, that with God could attone: who rising above the Power of Death and the Grave, hath led Captivity captive, and is become the first-born from the Dead, and Lord of the Living, and his living People praise him, who is worthy forever.

§. 2. John the Baptist, who was the Forerunner of Christ's Appearance in Flesh, did by his own Abstinence sufficiently declare, what sort of Person it was he came to prepare and bespeak People to receive: for, though sanctified in his Mothers Womb, and declared by Christ, to be the greatest of all Prophets; yet his Cloathing was but a course Garment of Camels Hair, and a Leathern Girdle, and his Food only Locusts and Wild Honey: A Life very Natural and of great Simplicity. This was all the Pomp and Retinue, which the greatest Embassadour that ever came into the World, was attended with about the best of Messages, to wit, *Repent, for the Kingdom of God is at hand.* And, *There is one coming after me, whose Latchets I am not worthy to unloose, who shall baptize you with Fire, and with the Holy Ghost*; and is *the Lamb of God, that taketh away the Sins of the World.* Did the Forerunner of the coming of God, (for *Emanuel* is God with Men) appear without the State, Grandeur and Luxury of the World; and shall those who pretend to receive the Message, and that for glad Tidings too, and confess the *Emanuel*, Christ Jesus to be the Lord, live in the Vanity and Excess of the World, and Care more for their fine Cloaths, delicate Dishes,

rich

rich Furniture, ſtately Attendance, and pleaſant Diverſion, than for the holy Croſs of Chriſt, and the bleſſed narrow Way that leadeth to Salvation, Be aſhamed and Repent.

§. 3. *Peter, Andrew, Philip*, and the reſt of the holy Apoſtles, were by Calling as well as Doctrine, not a Luxurious People; for they were made up of poor Fiſher-men and Mechanicks; for Chriſt called not his Diſciples out of higher Ranks of Men, nor had they Ability as well as Will, to the Exceſſes herein reproved: You may conceive what their Lives were by what their Maſters Doctrine was; for they were the true Scholars of his Heavenly Diſcipline. *Peter* thus ſpeaks and exhorts the Chriſtians of his time, *Let not your Adorning be that outward Adorning of plaiting the Hair, and the wearing of Gold, and of putting on of Apparel; but let it be the hidden Man of the Heart in that which is not Corruptible, even the Ornament of a Meek and Quiet Spirit, which is in the ſight of God of great price: For after this manner in the Old time the holy Women, who alſo truſted in God, Adorned themſelves. Wherefore Gird up the Loins of your minds, be Sober and hope to the end as obedient Children, not faſhioning your ſelves according to your former Luſts in your Ignorance; but as he which hath called you is Holy, ſo be you Holy in all manner of CONVERSATION, and giving all Diligence, adding to your Faith Virtue, to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, and*

to

to Godliness Brotherly kindness, and to Brotherly kindness, Charity; for if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful: For so an entrance shall be ministred unto you abundantly into the Everlasting Kingdom of our Lord and Saviour Jesus Christ: Not rendring Evil for Evil, or Railing for Railing; but contrariwise, blessing; knowing, that ye are thereunto called, that ye should inherit a blessing: for even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that ye should follow his steps, who did no sin, neither was Guile found in his Mouth; who, when he was reviled, he reviled not again; when he suffered, he threatned, not but committed himself to him that judgeth righteously.

§. 4. *Paul*, who was also an Apostle, though, as he saith, *born out of due time*: A Man of great Knowledge and Learning, but 'I count it, *saith he*, all loss for the Excellency of the Knowledge 'of Christ Jesus my Lord, for whom I have 'suffered the loss of all things, and do count 'them but Dung that I may win Christ. Bre- 'thren be followers of me, and mark them 'which walk so, as ye have us for an Example; 'for many walk, of whom I have told you 'often; and now tell you even weeping, that 'they are the Enemies of the Cross of Christ, 'whose end is destruction, for their God is their 'Belly, they glory in their shame, and they 'mind earthly things. For our Conversation 'is in Heaven, from whence we look also for 'our Saviour, the Lord Jesus Christ. In like 'manner also, I will that Women adorn them- 'selves in modest Apparrel, with shame-faced- 'ness and sobriety, not with broidered Hair, or 'Gold,

Philip. 3. 1.

1 Tim. 2. 9, 10.

'God or Pearls, or costly Array; but with good
'works as becometh Women professing Godli-
Ephes. 5. 'ness. Be Followers of God, as dear Children,
'and walk in love, as Christ also hath loved
'us: But Fornication, and all uncleanness, and
'Covetousness, let it not be once named amongst
'you, as becometh Saints; neither filthiness,
'nor foolish talking, nor jesting, which are not
'convenient; but rather giving of thanks: for
'this ye know, that no Whoremonger, Un-
'clean Person, nor Covetous man, who is an
'Idolater, hath an Inheritance in the Kingdom
'of Christ, and of God. See then that you
'walk circumspectly, not as fools, but as wise,
'redeeming the time, because the daies are
'evil. Wherefore be ye not unwise, but un-
'derstanding what the Will of the Lord is, and
'be not drunk with Wine, wherein is excess;
'but be filled with the Spirit, speaking to your
'selves in Hymns and Spiritual Songs, singing,
'and making Melody in your hearts to the
'Lord. Rejoycing in the Lord alwaies, and
Phil. 4. 'I say again, Rejoyce. Let your Moderation
'be known to all men, the Lord is at hand. Be
'careful for nothing, for we brought nothing
1 Tim. 6. 'into this World, *and it is certain we can carry*
'*nothing out*: and having food and rayment,
'let us be therewith content; for Godliness with
'Contentment is great Gain: But they that will
'be Rich, fall into Temptation, and a snare, and
'into many foolish and hurtful Lusts, which
'drown men in Perdition and Destruction; *for*
'*the Love of Money is the Root of all evil*, which
'whilst some coveted after, *they have erred from*
'*the Faith, and pierced themselves through with*
'*many sorrows*; but thou, O Man of God, flee
'these

'these things, and follow after Righteousness,
'Godliness, Faith, Love, Patience, Meekness.
'Fight the good fight of Faith, and lay hold
'on eternal life, whereunto thou art also called,
'and hast professed a good Profession before ma-
'ny witnesses. I give thee charge in the sight
'of God, who quickned all things, and before
'Christ Jesus, who before *Pontius Pilate* witnessed
'a good Confession, that thou keep this Com-
'mandment without spot, unrebukable, until
'the appearing of our Lord Jesus Christ. Charge
'them that are *Rich* in this World, that they be
'not *high-minded*, nor trust in *uncertain Riches*,
'but in the living God, who giveth us richly all
'things to enjoy, that they *do good*, that they
'be *rich* in *good Works*, ready to distribute, willing
'to communicate, laying up in store for them-
'selves a good Foundation against the time to
'come, that they may lay hold on Eternal
'Life. O *Timothy*, keep that which is com-
'mitted to thy Trust, avoiding prophane and
'vain Bablings, and Oppositions of Science
'falsly so called, which some professing, have
'erred concerning the *Faith*. Grace be with
'thee, Amen. ——This was the blessed Do-
ctrine these Messengers of Eternal Life declared,
and which is more, *they lived as they spoke*. You
find an Accompt of their Reception in the 1 Cor. 4.
World, and the way of their Living, in his
First Epistle to the *Corinthians*; 'For I think, saith
he, 'that God hath set forth us (the Apostles)
'last, as it were, men appointed to Death, for
'we are made a spectacle to the World, to An-
'gels, and to Men. We are fools for Christ's
'sake, we are weak, we are despised; Even
'unto this present hour we both hunger and
'thirst

'thirst, and have no certain dwelling place
'and labour, working with our own hands,
'Being reviled, we Bless, being persecuted, we
'suffer it, being defamed, we entreat. We
'are made as the filth of the World; and are
'as the Off-scouring of all things unto this day.
This was the entertainment those faithful Followers of Jesus received at the hands of a Wicked and Ungrateful World: But he who tells us of this, also tells us, It is no unusual thing; *for*, saith he, *such as will live godly in Christ Jesus, must suffer Persecution.* Besides, he knew, it had been the Portion of the Righteous in preceding Ages, as in his excellent Account of the Faith, Tryals, and Victory of the
Chap. 11. Holy Antients, in his Epistle to the *Hebrews*, he does largely express, where he tells us, how great a Sojourner *Abraham* was, even in the Land of Promise, a Stranger in his own Country, (for God had given it unto him and his Posterity) *Dwelling*, saith he, *in Tents, with Isaac and Jacob.* And why no better setled? Was it for want of Understanding, or Ability, of Materials? No, He gives a better Reason; *For*, saith he, *Abraham looked for a City which had Foundations, whose Builder and Maker is God.* And speaking of *Moses*, he tells us,
1 Cor. 4. 'That by Faith, when he was come to years of
'Discretion, he refused to be called the Son of
'*Pharaoh's* Daughter, chusing rather to suffer
'affliction with the People of God, than to en-
'joy the pleasures of sin for a season, esteeming
'the Reproach of Christ greater Riches than
'the Treasures of *Egypt*; For he had respect
'unto the Recompence of Reward, *nor feared*
'*the Wrath of the King*, for he endured,

'seeing

'seeing him who is invisible. Heladds, and 'others had Tryals of cruel Mockings and 'Scourgings, Yea, moreover of Bonds and Im-'prisonments; They were stoned, they were 'sawed asunder, were tempted, were slain with 'a sword; they wandred about in Sheep-skins 'and Goat-skins, being destitute, afflicted, tor-'mented, of whom the world was not worthy. 'They wandred in Desarts, and in Mountains, 'and in Dens, and Caves of the Earth, and 'these all have obtained a good Report. Me-thinks this should a little abate the *Intempe-rance* of professed Christians. I do not bid them be thus miserable, but I would not have them make themselves so hereafter; for even this afflicted Life hath Joyes transcending the ut-most pleasure that sin can give, and in the end it will be found that it were better to be a poor Pilgrim, than a Citizen of the *World*. Nor was this only the Life and Instruction of Apo-stolical Teachers; the same Plainness and Sim-plicity of Life was also followed by the First Christians.

§. 5. The *Primitive Christian*, *Ouzelius* in his Animadversions on *Minutius Felix* saith, 'Were 'reproacht by the *Gentiles* for their Ill-breed-'ing, rude and unpolisht Language, unfashi-'onable Behaviour, as a People that knew not 'how to carry themselves in their Addresses 'and Salutations; calling them *Rusticks* and '*Clowns*, which the Christians easily bore, va-'luing their Profession the more for its Non-'Conformity to the World; wherefore it was 'usual with them by way of Irony, and Con-'tempt, to call the *Gentiles* the Well-bred the 'Eloquent, and the Learned. Thus he proves

Animad. in Min. Felix p. 25.

by

by ample Testimonies out of *Arnobius*, *Lactantius*, *Isidorus*, *Pelusiota*, *Theodoret*, and others. Which may instruct us, that the Christians Behaviour was not regulated by the Customs of the Countrey they lived in, as is usually objected against our singularity; No, They refused the Imbellishment of Art, and would not wear the furniture of her invention, but as they were singular in their Religion, so in the way of their Conversation among men.

§. 6. *Clemens Romanus*, (if Author of the Constitutions that go under his Name) hath this amongst the rest: *Abstain from the vain Books of the Gentiles. What have you to do with strange and unprofitable* Discourses, *which only serve to seduce weak people.* This *Clemens* is remembered by *Paul* in one of his Epistles, who in this exactly follows his Advice to *Timothy* about vain Questions, Doubtful Disputes, and Oppositions of Science. Let us see how this Moderation and Purity of manners continued.

Constit. Clem. Rom. l. 1. c. 6.

Phil. 4. 3.

§. 7. *Machiavell*, (no mean Author) in his *Disputations* assures us, 'That the first Promoters of Christianity were so diligent in rooting out the Vanities & the Superstitions of the *Gentiles*, that they commanded all such *Poets* and *Historians*, which contained any thing of the *Gentile* Conversation, or worship, to be burned: But that zeal is evidently extinguish'd, and those Follies revived among the Professors of the Religion of Jesus.

Mach. Disp. lib. 2. c. 5.

§. 8. *Tertullian*, *Chrysostom*, *Theophylact*, *Gregory Nazianzene*, Upon these words of Christ, *But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment*: Thus reflect upon vain Discourse;

Tert. lib. de Pat. en. Chrysost. Mat. 12. 36.

The

The words mean, (saith *Tertullian*) *of all vain and superfluous speech*, more talk than is necessary: Says *Chrysostom*, 'Of such words as are 'not convenient, nor profitable, but move 'immodesty. Says *Theophylact*, Of all Lyes, 'Calumnyes, all inordinate and ridiculous 'speeches. Sayes *Gregory*, Such words men shall 'account for, which want that profit, ever re-'dounding from modest discourses, and that 'are seldom uttered from any preceding necessi-'ty, or cause; things frivolous, fables, old-'wives-tales. All which sufficiently reprehend the Plays, Poetry, and Romances of the times of great folly, vanity, and sin.

§. 9. *Gregory*, and This a Father of the Church, a very Extraordinary Man, was so zealous for the simplicity and purity of the Mind, Language and Lives of the Christians of his time, that he suppresst several *Greek* Authors, as *Menander*, *Dipholis*, *Apollodorus*, *Philemon*, *Alexis*, *Sappho*, and others, which were the Recreations of the vain *Gentiles*: Thus *Cardan*. Hear his Judgment of Fine Cloaths, (none of the least part of the Luxury and Vanity of the Age) *There be some*, saith he, *are of opinion, that the wearing of precious and sumptuous Apparel is no sin*; which if it were no fault, the Divine word would never have so punctually expressed, nor Historically related, how the Rich man that was tormented in Hell, was cloathed in Purple and Silk: whence we may note, that touching the matter or subject of Attire, humane curiosity availeth highly: The first substance of our Garments was very mean, to wit, Skins with Wool; whence it is we read, God made

Adam and his *Wife* Coats *of* Skins; that is, *of* Skins of dead Beasts: 'Afterwards, (to see the 'growing pride and vanity of Men and VVomen) 'they came to pure *Wool*, because lighter; af-'ter that, to *Flax*, then to *Dung* and *Ordure* 'of *Worms*; to wit, Silk; Lastly, to Gold and 'Silver, and precious stones; which excess of 'Apparel highly displeaseth God; for instance 'whereof, (which the very *Pagans* themselves 'observed) VVe read that the very first among 'the *Romans*, that ever wore Purple, were struck 'with a Thunder-bolt, and so dyed suddenly for 'a terrour to all succeeding times, that none should 'attempt to live proudly in precious Attire: this was the sence of *Gregory Nazianzen*, that ancient Christian VVriter, who wore commonly a poor *Coat*, like to a *Frock*; so did *Justin Martyr*, *Jerom*, and *Austin*, as their *best Robe*.

§. 10. *Jerom* (a Famous Man, and also filed a *Father* of the *Church*) above all others, seems positive in this matter, In an Epistle he wrote to a Noble Virgin, called *Demetrias*, in which he exhorted her, 'That after she had ended her 'Devotion, she should take in hand *Wool*, and '*Weaving*, after the commendable example of 'Dorcas; that by such changing and variety 'of Works, the day might seem less tedious, Act. 9. 36, 39. 'and the attempts of Satan less grievous; con-'cluding his Religious Exhortation with this 'positive sentence; (says he) *I speak generally*, 'No Raiment or Habit *whatsoever*, *shall seem* 'precious in Christ's sight, *but that which thou* 'makest thy self, either for thy own particular use, 'or example of other Virgins; or to give unto thy 'Grandmother, or Mother; No, though other-'wise thou didst distribute they goods to the poor.

Let

Let but this ſtrictneſs be conſider'd, and compared with the *Apparel* and *Converſation* of the Age; For however, *Phariſee-like*, they otherwiſe *Saint* him, or call him an *Holy Father*; Sure it is, they reject his counſel.

§. 11. *Hilary*, Biſhop of *Poictiers*, a Father of the Church, and Famous for his Writings againſt the *Arrians*, having travelled into *Syria*, was informed that *Abra* his only Daughter, whom he left with her Mother, was by the greateſt Lords of the Country ſollicited in Marriage; being a young Woman, well bred, fair, rich and in the prime of her Age; He writ to her, earneſtly preſſing her by no means to fix her Affections upon the Pleaſure, Greatneſs, or Advantage that might be preſented to her; for in his Voyage he had found a greater and worthier Match, an Husband of far more Power and Magnificence, who would endow her with Robes and Jewels of an ineſtimable value. This he did to take off her Deſires from the world, that he might wed her unto God: And it was his fervent and frequent Prayer, which in ſome ſence was anſwered; for ſhe lived Religiouſly, and dyed a Virgin; which ſhewed great Nobility of Mind, that taught his Daughter to tread upon the Mountains of worldly Glory; and it was not leſs honourable in her, that ſo readily yielded to the excellent Counſel of her pious Father.

§. 12. *Ambroſe*, another Father, who firſt was Lieutenant of the Province and City of *Millan*; and upon his diſcreet appeaſing of the Multitude, diſorder'd upon ſome difference amongſt them, about *Electing* a *Biſhop*, was by their uniform Conſent choſen himſelf; Although Socrat. lib. 4. ch. 25.

this Person of all others might have been thought to plead for the accustomed *Recreations*, especially not having been long a Christian, (for he was a *Catechumenist*, (or one but lately *instructed*) at the time of his being Elected;) yet doth he in so many words determine the matter thus; *Plays ought not to be known by Christians*; then not *made*, *heard*, and *defended* by Christians; or they must be none, that do so.

August. de Civit. Dei. lib. 2. ch. 7.

§. 13. *Augustine*, more famous for his many Books and knowlege in Church-affairs, whose sentences are Oracles with some, gives this as his Opinion of *Plays*, and the like *Recreations*; That they were more pernitious and abominable, than those Idolatrous Sacrifices, which were offer'd in honour of the *Pagan* Gods; Doubtless he thought the one not so offensive to Reason, and the impressions Divinity hath made on every understanding, as the other was very pleasant to the senses, and therefore apt to steal away the mind from better things; for 'twas his Maxime, That every thing a man doth, is either a hinderance or furtherance to good. This would be esteem'd intolerable Doctrine in a poor *Quaker*, yet will the *Quaker* rejoyce if it be esteem'd and followed, as good Doctrine in *Augustine*.

De Civ. Dei. lib. 9. ch. 5.

§. 14. The *Council* of *Charthage*, though times began to look somewhat mistier, and the purity and spiritualty of Religion to be much declined by the Professors of Christianity; yet there was so much zeal left against the worst part of *Heathenism*, that I find an Expres Canon against the Reading of Vain Books and *Com œdies* of the Gentiles, lest the minds of the

the people ſhould be defiled by them. But this Age either hath no ſuch *Canon*, or executeth it not, to the ſhame of their profeſſion.

§. 15. *Cardan* more particularly relateth, How even *Gregory* the *Great*, was ſo zealous of preſerving Purity of Manners among Chriſtians, (who lived almoſt 200 years after the *Carthaginian Council*) that he cauſed many *Latin Authors to be burnt*, as vain and laſcivious, as *Cæcilianus*, *Affranius*, *Nævius*, *Licinus*, *Zennius*, *Attilius*, *Victor*, *Livi's Dialogues*; nor did *Plautus*, *Martial*, and *Terence* (ſo much in requeſt both in the Schools and Academies of the Land) eſcape their honeſt zeal, although the multitude of Copies ſo far fruſtrated their good intentions, as they are multiplyed of late. Cardan. de ſapient. l. 2

§. 16. *Gratian* alſo hath ſuch like paſſages as theſe, We ſee that the Prieſts of the Lord, neglecting the Goſpel and the Prophets, read Comœdies or Play-Books, and ſing Love verſes, and read *Virgil*; (a Book in which is yet ſome good expreſſions) Strange! that theſe things ſhould have been ſo ſeverely cenſur'd of old, and that Perſons whoſe Names are had in ſo much reverence, ſhould repute theſe their cenſures, the conſtruction of Chriſt's Precepts, and the nattural conſequences of the Chriſtian Doctrine; and yet that they ſhould be ſo far neglected of this Age, as not to be judged worthy an imitation. But pray let us hear, what Doctrine the *Waldenſes* teach in this Affair. Jac. Laurentio de lib. Gentil. p. 40, 41.

§. 17. *Petrus Bellonius*, that great and inquiſitive Traveller, when he came to *Mount Athos*, where there live in ſeveral Monaſteries ſix thouſand *Caloieri*, or Religious perſons (ſo called) Pet. Bell. obſer. l. 1. c. 35.

led) He did not so much as find there, (no, nor in all *Greece*) *one man acquainted with the conversation of those parts*, for though they had several *Manuscripts* of *Divinity* in their *Libraries*, yet not on *Poet*, or *Historian*; for the Rulers of that Church were such enemies to that sort of Learning, that they Anathematiz'd all such *Priests* and Religious persons, as should read or transcribe any *Books*, *but what treated of Religion*: And perswaded all others, *that it was not lawful for a Christian to study* Poesie, *&c.* though nothing is more grateful in these days. *Zeno* was of the same opinion against Poetry.

Ibid. c. 40.

Chap. 59.

§. 18. *Waldenses* were a People so called from one *Peter Waldo*, a Citizen of *Lyons* in *France*, in the year 1160. that inhabited *Piedmont*, elsewhere called *Albigenses*, from the Country *Albia*; *Lollards* in *England* from one *Reynard Lollard*, who sometime after came into these parts, and Preach'd boldly against the Idolatrys, Superstitions and vain Conversation of the Inhabitants of this Island. They had many other Names, as *Arnoldists*, *Esperonists*, *Henricians*, *Siccars*, *Insabachas*, *Patarenians*, *Turlupins*, *Lyonists*, *Fraticelli*, *Hussites*, *Bohemians*, (still the same;) but finally, by their Enemies, damnable Hereticks, though by the Protestants the true Church of Christ. And to omit many Testimonies, I will instance only in Bishop *Usher*, who in his Discourse of the succession of the Christian Church, defends them not only as true Reformers, but makes the Succession of the Protestant Church to be mainly evincible from their Antiquity. I shall forbear all the Circumstances and Principles they held, or in which he strongly defends them against the cruelty and ignorance

Alb. Cap. Hist. de orig. waldens. Vigoia. Hist. Bibl. p. 130. Dubran. hist. Bohem. l. 14. Thuan. in hist. sui temp. p. 458. Mat. Paris. Hist. of Engl. An. 1174.

Bellar. tom. 2. lib. 1. cap. 26 col. 86

rance of their Adversaries, particularly *Rainerius*, *Rubis Capetaneis*, *&c.* only what they held concerning our present subject of Apparel and Recreations, *I cannot be so injurious to the Truth, their Self-denyal, the good of others, at whose Reformation I aim, and my own discourse*, as to omit it. And therefore I shall proceed to alledge their Faith and Practice in these matters, however esteem'd but of a trifling importance by the loose, wanton and carnal-minded of this Generation, whose feeling is lost by the enjoyment of their inordinate desires, and that think it a high state of Christianity to be no better than the Beasts that Perish, namely in not being excessive in *Newgate*, and meer *Kennel-enormities*; that those Ancient Reformers had another sense of these things, and that they made the Conversation of the Gospel of a Crucified Jesus, to intend and require another sort of Life, than what is used by almost all those who account themselves Members of his Church; I shall shew out of their own Doctrines, as found in their most authentick Histories.

Eccius com. loc. c. 28. Alphon. l. 6. Cont Haret. p. 99. Clue Syl. hist Bohem. usher. de suc. Eccl. Christ.

§. 19. To be brief, In their Exposition upon the Lord's Prayer, that part of it which speaks thus, *Give us this day our daily Bread*; Where, next to that Spiritual Bread (which they make it to be the duty of all to seek more than life) they come positively to deny the praying for more than is requisite for outward necessities, or that it's lawful to use more; condemning all superfluity, and excess out of fashion, pride or wantonness not only of Bread, but all outward things, which they judge to be thereby comprehended; using *Ezekiel*'s words, *That fulness of Bread, and abundance of idleness was the cause of*

Jo. Paul. Per. hist. Wald. in. car. l. 1 c. 3. p. 37. 38. Dona nos. nostre pan. quotidian. enchoi. Memor. Mortel. Vign. Mem.

fol. 7, Ezek. 16 49. Thesaur. sed. Ap. Wald.

the wickedness and the abominations of Sodom, *for which God by fire destroy'd them off the Earth.* Whereupon they conclude with an ancient Father of the Primitive Church, after this manner, *That costly Apparel, superfluity in diet* (as *three Dishes*, when *one* will serve) *play, idleness and sleep, which fatten the body, nourish luxury, weaken the Spirit, and lead the Soul unto death; but* (say they) *a spare diet, labour, short sleep, plain mean Garments help to purifie the soul, tame the body, mortifie the lusts of the flesh, and comfort the Spirit.* So severe were they, that in that Chapter of the Instructions of their Children, they would not suffer them to converse with those of strange places or principles, whose conversation was Gaming, Plays and the like wanton Recreations; but especially concerning young *Women*. *A man* (say they) *must have a great care of his Daughters: Hast thou Daughters? keep them within to wholsom things; see they wander not; for* Dina, Jacob's *Daughter, was corrupted, by being seen of strangers:* they affirm no better to be the general event of such conversation.

Ibid. l. 2. c. 3. Lifilli. ligual. naisson. ali. pairons. carnals de non esser rendus, &c.

Ibid. l. 2. c. 8.

To which I shall add their Judgment and Practice concerning Taverns, publick Houses for Treats and Pleasures, with which the Land swarms in our daies.

La Taverna & maisons de pleisirs es fontana de pecca eschola del Diavola, &c.

§. 16. 'A *Tavern* is the fountain of *sin*, the 'School of the *Devil*, it works wonders sitting 'the place; It is the custom of God to shew his 'power in his Church, and to work *Miracles*; 'that is to say, to give sight to the Spiritually 'blind, to make the Lame to leap, the Dumb to 'sing, the Deaf to hear: But the Devil doth 'quite contrary to all these in Taverns, and

'the

'the like places of Pleaſure. For when the Drunkard goes to the Tavern, he goes upright; but when he comes forth, he cannot go at all; he has loſt his ſight, ſpeech, and hearing too. The Lectures that are read in this School of the Devil (ſay theſe poor *Waldenſes* and firſt Reformers) are Gluttonies, Oaths, Perjuries, Lyings, Blaſphemies, Flatteries, and divers other wicked villanies and pernicious effects, by which the heart is withdrawn further and further from God. And as the *Eccleſiaſticus* ſaith, The Taverner ſhall not be freed from Sin.

But above other Recreations, do but ſeriouſly obſerve, of what danger and ill conſequence theſe firſt Reformers thought Dancing, Muſick, and the like Paſtimes to be, which are the greateſt divertiſements of the Times, *viz.*

Lib. 2. c. 9. Lo bal es la Proceſſion del Diavol & qui intra en la bal, &c. Spir. Alm. fol. 50, 51, 52, 53, 54.

§. 21. Dancing is the Devils Proceſſion, and he that entreth into his Proceſſion, the Devil is the Guide, the middle and the end of the Dance; as many paces as a man maketh in Dancing, ſo many paces doth he make to go to Hell. A man ſinneth in Dancing divers ways; as in his pace, **for all his ſteps are numbred*; in his touch, in his ornaments, in his hearing, ſight, ſpeech and other vanities. And therefore we will prove firſt by the Scripture, and afterwards by divers other Reaſons, how wicked a thing it is to *Dance*. The firſt Teſtimony that we will produce, is that which we read in the Goſpel, where 'tis ſaid, It pleaſed *Herod* ſo well, that it coſt *John Baptiſt* his life. The ſecond is in *Exodus*, when *Moſes* coming near to the Congregation, ſaw the Calf, he caſt the Tables from him, and broke them at the foot of the Mountain; and afterwards it coſt

* Job 14. 16. chap. 31. 4. Pſ. 37. 23. Pro. 16. 9. Jer. 10. 23. Mark 6, 23, 24, 25, 26, 27, 28. Exod. 32. 4, 5, 6, 7.

three

three and twenty thousand their lives. Besides, the Ornaments which Women wear in their Dances, are as Crowns for many Victories, which the Devil hath got against the children of God. For the Devil hath not only one Sword in the dance, but as many as there are beautiful and well adorned Persons in the Dance; for the *words of a Woman are a glittering Sword.* And therefore that place is much to be feared, wherein the Enemy hath so many Swords, since that one only Sword of his may be (justly) feared.—Again, The Devil in this place strikes with a sharpned Sword; for the Women (who make it acceptable) come not willingly to the Dance, if they be not painted and adorned; which (painting and ornament) is as a Whetstone, on which the Devil sharpneth his Sword.——They that deck and adorn their Daughters, are like those that put dry wood to the fire, to the end it may burn the better: for such Women kindle the fire of Luxury in the hearts of men. As *Sampson*'s Foxes fired the *Philistines* Corn; so these Women, they have fire in their faces, and in their gestures and actions, their glances and wanton words, by which they consume the Goods of men. They proceed, The Devil in the dance useth the strongest Armour that he hath; for his most powerful arms are *Women*: which is made plain unto us, in that the Devil made choice of the Woman to deceive the first man: So did *Balaam*, that the Children of *Israel* might be rejected of God. By a woman he made *Sampson*, *David* and *Absolom* to sin. The Devil tempted men by women three manner of waies; that is by the Touch, by the Eye, by the Ear; by these three means he tempteth foolish men to dancing by

touch-

touching their hands, beholding their beauty, hearing their ſongs and Muſick.—Again, they that *Dance*, break their promiſe and agreement they have made with God in Baptiſm, when their God-fathers promiſe for them; That they ſhall renounce the Devil and all his Pomp; for dancing is the pomp of the Devil; and he that danceth, maintaineth his pomp, and ſingeth his Maſs. For the Woman that ſingeth in the dance, is the Prioreſs (or chiefeſt) of the *Devils*; and thoſe that anſwer are the Clerks, and the Beholders are the Pariſhioners, and the Muſick are the Bells, and the Fidlers the Miniſters of the *Devil*. For as when Hogs are ſtray'd, if the the Hog-herd call one, all aſſemble themſelves together; ſo the *Devil* cauſeth one Woman to ſing in the *Dance*, or to play on ſome Inſtrument, and preſently gather all the *Dancers* together.—Again, In a *Dance*, a man breaks the Ten Commandments of God: As firſt, *Thou ſhalt have no other Gods but me*, &c. for in *Dancing* a man ſerves that perſon whom he moſt deſires to ſerve, (after whom goes his heart:) and therefore *Jerom* ſaith, *Every man's God is that he ſerves and loves beſt* (and that he loves beſt, which his thoughts wander and gad moſt after.) *He ſins againſt the ſecond Commandment*, when he makes an Idol of that he loves. *Againſt the third*, in that Oaths, (and frivolouſly uſing God's Name) are frequently amongſt *Dancers*. *Againſt the fourth*, for that by dancing the Sabbath-day is prophaned. *Againſt the Fifth*, for in the *Dance*, Parents are many times diſhonoured, ſince thereby many bargains are made without their counſel. *Againſt the ſixth*, A man kills in *Dancing*, for every one that ſets about

Jerom. in dec. int. oper

about to pleaſe another, he kills the ſoul as oft as he perſwades unto luſt. *Againſt the ſeventh*, For the party that danceth, be it male or female, committeth adultery with the party they luſt after; for he that looketh on a Woman to luſt after her, hath already committed adultry with her in his hert. *Againſt the Eighth Commandment*, A man ſins in dancing, when he with-draweth the heart of another from God. *Againſt the ninth*, when in dancing he ſpeaks falſly againſt the Truth, (and for ſome little honour, or ſecret laſcivious end, deny's what's true; or affirms what's falſe.) *Againſt the tenth*, when Women affect the Ornaments of others, and Men covet the Wives, Daughters and Servants of their Neighbours, (which undeniably attends all ſuch Plays and Sports.) Again, *A man may prove how great an evil dancing is, by the multitude of ſins that accompany thoſe that dance; for they dance without meaſure or number: And therefore, ſaith* Auguſtine, The miſerable Dancer knows not, that as many paces as he makes in dancing, ſo many leaps he makes to Hell. *They ſin in their Ornaments after a five-fold manner: Firſt*, By being proud thereof. *Secondly*, By inflaming the Hearts of thoſe that behold them. *Thirdly*, When they make thoſe aſham'd that have not the like Ornaments, giving them occaſion to covet the like. *Fourthly*, By making women importunate in demanding the like Ornaments of their Husbands. *And Fifthly*, When they cannot obtain them of their Husbands, they ſeek to get them elſewhere by ſin. *They ſin by ſinging and playing on Inſtruments*; for their ſongs bewitch the hearts of thoſe that hear them with temporal

Auguſt. de Civit. Dei.

ral delight, forgetting God; uttering nothing in their songs but lyes and vanities; and the very motion of the body which is us'd in dancing, gives testimony enough of evil.——*Thus you see, that dancing is the* Devil's Procession, *and he that enters into a Dance, enters into the* Devil's Procession. *Of dancing, the Devil's the* guide, *the* middle *and the* end; *and he that entreth a good and a wise man into the dance,* (if it can be that such a one is either good or wise) *cometh forth a corrupt and a wicked man: SARAH* THAT HOLY WOMAN WAS NONE OF THESE. Behold the apprehensions of those good old Reformers touching those things, that are so much in practice and Reputation in these times with such as profess their Religion; thus far *verbatim.* But I cannot leave off here, till I have yet added the Conclusion of their Catechism and Direction, with some passages out of one of their Pastors Letters, fit to the present occasion.

They conclude with this Direction; namely, *how to rule their bodies, and live in this world as becomes the Children of God. Not to serve the mortal desires of the flesh. To keep their Members, that they be not arms of Iniquity* (*and vanity.*) *To Rule their outward senses. To subject the body to the soul.* To mortifie their members. *To flie Idleness. To observe a sobriety and measure in their eating and drinking, in their words and cares of this life. To do works of mercy.* To live a moral (or just) life by Faith. *To fight against the desires. To mortifie the works of the flesh.* To give themselves to the exercise of Religion. To confer together touching the Will of God: To examine diligently the Conscience.

Ibid. lib. 2. Concl. p. 68. Encar. en qualmanier. fidel. debian. regir. li lor Corps. Non. servir. a li desirier. mortal, &c.

science. To purge and amend, and pacifie the Spirit.

To which I shall add the Epistle of one of their Pastors; as I find recorded amongst other matters relating to those poor afflicted people.

§. 22. An Epistle of Pastor *Bartholomew Tertian*, written to the *Waldensian* Churches of the Valley of *Pragela*; thus translated.

JESUS BE WITH YOU.

Hist. Wald. l. 1. c. 11. p. 54, 56, 57.

TO all our faithful and well-beloved Brethren in Christ Jesus; Health and Salvation be with you all, *Amen.* These are to put you in remembrance, and to admonish you, my Brethren, (hereby acquitting my self of that duty which I owe unto you all, *in the behalf of God*, principally touching the care of your Souls Salvation, according to that light of the truth which the most high God hath bestowed on us) that it would please every one of you, to maintain, increase and nourish to the uttermost of your power, without diminution, those good beginnings and examples which have been left unto us by our fore-Fathers, whereof *we* are no ways worthy. *For it would little profit us to have been renewed* by the Fatherly visitation, and the light which hath been given us of God, *if we give our selves to* worldly, carnal conversations, which are diabolical, abandoning the Principle which is God, and the Salvation of our Souls, for this short and temporal Life. *For the Lord saith*, What doth it profit a man to gain the whole world, and to lose his own Soul? For it would be better for us never to have known the way of

of Righteousness, than having known it, to do the contrary. Let me therefore intreat you *by the love of God*, that you decrease not, or look back; but rather increase the *charity*, *fear*, and obedience which is due unto God, and to your selves, amongst your selves; and stand fast in all those good Principles, which you have heard and understood of God, by our means: and that you would remove from amongst you all vain conversation and evil surmizes, troubling the peace, the love, the concord, and whatsoever would indispose or deaden your minds to the service of God, your own Salvation, and the administration of the Truth, if you desire, that God should be merciful to you in your goods temporal and spiritual: for you can do nothing without him; and if you desire to be Heirs of his Glory, do that which he commandeth: If you would enter into life, keep my Commandments. Mat. 19. 17.

Likewise be careful, that there be not nourished amongst you any Sports, Gluttony, Whoredom, Dancings, nor any Lewdness, or Riot, nor Questions, nor Deceits, nor Usury, nor Discords; neither support or entertain any Persons of a wicked conversation, or that give any scandal or ill example amongst you; but let charity and fidelity reign amongst you, and all good example; doing to one another, as every one desires should be done unto him, for otherwise it is impossible, that any should be saved, or can have the grace of God, or be good men in this world, or have glory in another. ᶜ And therefore, if you hope and desire to possess eternal Life, to live in good esteem and credit, and to prosper in this world in your goods temporal and spiritual, purge

purge youre selves from all disorderly ways, to the end that God may be alwaies with you, who forsakes not those that trust in him. *But know this for certain, that God heareth not, nor dwelleth with sinners, nor in the Soul that is given unto wickedness, nor in the man that is subject to sin. And therefore let every one cleanse the ways of his heart, and fly the danger, if he would not perish therein, I have no other thing to write at this present, but that you would put in practice these things*; and the God of peace be with you all, and go along with us, and be present among us in our sincere, humble and fervent Prayers, and that he will be pleas'd to save all those his faithful, that trust in Christ Jesus.

Intirely yours, ready to do you service in all things possible, according unto the Will of God,

Bartholomew Tertian.

* Bern. de Gir. lord de Hail. Hist. de la Fr. lib. 10. Vesemb. orat. in Wald. Beza hist. hom. dig. Viret. de ver. & fals. Relig. l. 4. c. 13. p. 249.

§. 23. Behold the Life and Doctrine, Instruction and Practice of the ancient *Waldenses*; how harmless, how plain, how laborious, how exceeding serious and heavenly in their Conversations! These are the Men, Women, ay, and Children too, who, for above these five hundred years, have valiantly, but passively maintained a cruel War, at the expence of their own innocent blood, against the unheard of cruelties and severities of several Princes, *Nuncio's*, and Bishops, but above all of certain *Cruel Inquisitors*; of whom their Historians, Report, *that it was a greater evil to conceal an Heretick, than to be guilty of Perjury*; *and for a* Clergy-man

at

to marry a Wife, than to keep a Whore. In short, *to dissent, though never so conscientiously, was worse than Immorality.* 'Twas against the like Adversaries these poor *Waldenses* fought by sufferings throughout the Nations, by *Prisons, Confiscations, Banishments, Wandrings from Hill to Valley, from Den to Cave, being mock'd, whipt, rack'd, thrown from Rocks and Towers, driven on Mountains,* and *in one night hundreds perishing by excessive Frosts and Snows, smother'd in Caves, starv'd, Imprison'd, Rip'd up, Hang'd, Dismember'd, Rift'd, Plunder'd, Strangl'd, Broyled, Rosted, Burned*; and whatsoever could be invented to ruin men, women and children. These *Waldenses* you *Protestants* pretend to be your Ancestors; from them you say you have your Religion; often are you building their praises in your discourses; But, Oh! look back, I beseech you, how unlike are you to these afflicted Pilgrims? What resemblance is there of their Life in yours? Did they help to purchase and preserve you a Liberty and Religion (can you think) at the loss of all that was dear to them, *that you might pass away your days and years in Pride, wantonness and vanity?* What proportion bears your *Excess* with their *Temperance?* your *Gaudiness* with their *Plainness?* your *Luxury*, and *flesh-pleasing conversation*, with their *Simplicity* and *self-denyal?* but, are you not got into that Spirit and Nature they condemned? Into that carnality and worldly-mindedness they reprov'd in their *Persecutors*? Nay, into a strain of *Persecution* too, *whilst you seem to hide all under a Cloak of Reformation?* How can you hope to confute their *Persecutors*, whose worst part perhaps was

Cat. Test. Ver. p. 534.

Vign. Bib. hist. part 1.

Vineaux Mem. fol. 6, 7.

Mat. Paris in Hen. 3. Anno. 1220. Sigonius. de Reg. Ital. l. 7.

Semay. chap. 47. Chass. l. 3. chap. 7.

their Cruelty, who turn Perſecutors your ſelves? What have you, beſides their good words, that's like them? And do you think, that words ſhall fend off the blows of Eternal vengeance? That a little by-rote Babble, (though of never ſo good expreſſions in themſelves) ſhall ſerve your turn? No; From God I tell you, That whilſt you live in the Wantonneſs, Pride and Luxury of the World, pleaſing and fulfilling the luſt of the Eye, the luſt of the Fleſh, and the pride of Life, God deteſts you all, and laughs you and your Worſhip to ſcorn. Ne're tell me, I am too raſh; It's the Devil that ſays ſo: He has got two Scriptures by the end in theſe days; one, *That there is none that doth good*, and why? that he may perſwade all, it's *impoſſible to overcome*: which is the reaſon ſo many are overcome; although Glory is promiſed to none but Conquerors. The ſecond, *That we muſt not judge, leſt we be judged*; that is, whilſt we are guilty; leſt we are judged. But away with Sathan and his Hypocriſie too; I know what I ſay, and from whom I ſpeak; once more I tell you all, that unleſs you forſake your Pride, Luxury, Avarice and whole variety of Vanities, and mind the eternal *Light* in your hearts to obey it, *Wrath ſhall be your Portion for ever*; whether you hear or forbear. Truſt not your Souls on miſapply'd Scriptures, He that is a Child of God, muſt be holy, for God is holy; and none are his Sons and Daughters, but thoſe who are adopted by the Eternal Spirit, and led thereby. 'Twas a holy, plain, humble, divine Life theſe poor ſuffering Chriſtians both profeſs'd and practis'd; refuſing to converſe with any that liv'd in the ſuperfluities and exceſs of the World: for which (if you will believe their very

1 Joh. 2. 14, 15, 16, 17.

The Devil a Scripturian.

1 Pet. 1. 12, 13, 14.

Adver

Adversaries,) they were persecuted: For says *Rainerius*, (a great Writer against them) *They use to teach first what the Disciples of Christ ought to be, and that none are his Disciples*, but they that imitate his Life: *And that the* Popes, Cardinals, *&c. because they live in* Luxury, Pride, Avarice, *&c. are not the Successors of Christ, but themselves only*, in that they walk up to his Commandments; *thus* (says he) *they win upon the people.* But if so, that none are *Christians* but those who imitate Christ, what will become of those who call themselves *Christians, and yet live at ease in the flesh*, not regarding the work of the Holy Cross of Christ in their hearts, that crucifies them that bear it, to the World, and the World to them. This was the ground of their *sufferings*, and their loud cryes against the Impieties of the greatest; not sparing any ranks from the *Throne* to the *Dunghil*, *as knowing, their God was no Respecter of Persons.* And now if you would follow them indeed, if you would be *Protestants* in substance, and learn your Enemies a way worth changing for (else better words go but a little way) If you would obtain the Heavenly Inheritance, if you would be Eternally blessed, be ye perswaded to forsake all the Pride and Pomp of this vain World, mind the concerns of an *Everlasting Rest*, let the just and serious Principle of *God within you*, be the constant guide and companion of your minds; and let your whole hearts be exercised thereby; that you may experience an intire *Reformation* and *Change* of *Affections* through the Power of that *Divine Leaven*; that having the *joyes* and *glory* of another World in your view, you may give your best diligence to make your *Calling* and

Rain. Cap. de stud. perVert. alios & modo dicendi. f. 98. Barron. Eccl. Annal. Tom. 12. an. 1176. p. 835. Kranz. in Metrop. l. 8. sect. 18. & in Sax. l. 8. c. 16.

Mic. 6. 8, 9.

Election to the possession of them, sure and certain: lest selling that noble Inheritance for a poor mess of perishing Pottage, you never enter into his Eternal Rest. And, though this Testimony may seem tedious, yet could it by no means be omitted.—But because no Instance hath been given to authorize our *last Reason* of converting *superfluities* into the *relief* of *distressed persons* (although one would think it is so equal, and sober; that it needs no other Authority than its own, yet) I shall produce *Two Testimonies*, so remarkable, that as they ever were esteem'd truly good, so they cannot be approved by any, that refuse to do the same without condemning themselves of great Iniquity.

Eccles. Hist. p. 5. 593.

§. 24. It is reported of *Paulinus* Bishop of *Nola* in *Italy*; *That instead of converting the Demeans of his Diocess to particular enrichments, he employ'd it all in the* Redemption *of poor* Slaves *and* Prisoners; *believing it unworthy of the Christian Faith, to see God's Creation labour under the want of what he had to spare.* All agree this was well done, but few agree to do the same.

Socrat. scholast. l. 7. c. 21.

§. 25. But more particularly that of *Acacius*, Bishop of *Amida*, given us by *Socrates Scholasticus*, in this manner; 'When the *Roman Soul-*'*diers* purpos'd in no wise to restore again unto 'the King of *Persia* such Captives, as they had 'taken at the winning *Azazena*, being about 'seven thousand in number, (to the great grief 'of the King of *Persia*) and all of them ready to 'starve for food; *Acacius* lamented their condi-'tion, and calling his Clergy together, said thus 'unto them, *Our God hath no need of* DISHES 'or *of* CUPS, *for he neither eateth, nor* 'drinketh, *these are not his Necessaries*;

'Where-

'Wherefore seeing the Church hath many pre-
'cious JEWELS both of GOLD and SILVER
'bestowed of the free will and liberality of the
'Faithful, it is requisite that the Captive Soldi-
'ers should be therewith redeemed, and deli-
'vered out of Prison and Bondage; and they
'perishing with Famine, should therewith be re-
'freshed and relieved. Thus he prevailed to
'have them all converted into Money; some
'for their immediate Refreshment, some for
'their Redemption, and the rest for Costage,
'or provision to defray the charges of their
'Voyage. Which Noble Act had such an uni-
'versal Influence, that it more fam'd the Chri-
'stian Religion amongst the Infidels, than all
'their Disputes or Battels; insomuch that the
'King of *Persia*, and an Heathen said, The *Ro-*
'*mans* endeavour to win their Adversaries both
'by Wars and Favours: and greatly desired to
'behold that man, who's Religion taught so
'much Charity to Enemies; which 'tis reported
'*Theodosius* the Emperor commanded *Acacius* to 1 Tim. 5.
'gratifie Him in. And if the Apostle *Pauls* ex- 8.
pression hath any force, That he is worse than
an Infidel, who provides not for his Family;
how greatly doth this Example aggravate your
shame, that can behold such pity and compassi-
on express'd to Strangers, (nay Enemies, and
those Infidels too) and be so negligent of your
own Family; for *England*, ay, Christendom in
a sense, is no more) as not only to see their great
Necessities unanswer'd; but that wherewith
they should be satisfied, converted to gratifie the
lust of the Eye, the lust of the Flesh, and the pride
of Life. But however, such can please them-
selves in the deceitful daubings of their Priests,
and dream themselves Members of Jesus Christ.

Sure it is, these things were otherwise in the beginning; *for all was sold and put into a common Purse, to supply all Indigences*; not mattering earthly Inheritances further than they might (in some sense) be subservient to the great end for which they were given, namely, *The good of the Creation*. Thus had the purest Christians their minds and thoughts taken up with better things, and ravish'd with the assurance of a more excellent Life and Inheritance in the Heavens, that should never pass away. And for any to flatter themselves with being Christians, whilst exercis'd in the Vanities, Recreations and Customs of the world, as at this very day, is to mock the great God, and abuse their immortal Souls: The Christians Life is quite another thing.

Acts 4. 32, 33, 34, 35, 36, 37.

And lest that any should object, Many do great and seemingly good Actions, to raise their Reputation only; and others only decry pleasure, because they have not wherewithal, or know not how to take it; I shall present them with the several brief Expressions of Aged Dying men, and those of the greatest Note and Rank; and whose Experience could not be wanting to give the truest Account, how much their Honours, Pleasures and Recreations conduc'd to their satisfaction, upon a just reckoning at their extream moments of their dying-beds, when Death, that hard passage into Eternity, look'd them in the face.

CHAP.

CHAP. XXI.

III. *The Testimony of* §. 1. Solomon. §. 2. Chilon. §. 3. Ignatius. §. 4. Justin Martyr. §. 5. Chrysostom. §. 6. Charles V. §. 7. Michael de Montaigne. §. 8. *Sir* Philip Sidney. §. 9. *Secretary* Walsingham. §. 10. *Sir* John Mason. §. 11. *Sir* Walter Rawleigh. §. 12. *Sir* Henry Wotton. §. 13. *Lord Chancellor* Bacon. §. 14. *The Great DUKE of* Momerancy. §. 15. Henry *Prince of* Wales. §. 16. *Dr.* Dunn. §. 17. Selden. §. 18. Grotius. §. 19. Salmasius. §. 20. Rivetus. §. 21. *Cardinal* Mazarine. §. 22. Abraham Cowley. §. 23. *One of the Family of* Howard. §. 24. *Princess* Elizabeth *of the* Rhine. §. 25. *A Sister of the Family of* Penn. §. 26. *Sir* William Penn. §. 27. *Du* Renty.

III. *The serious Apprehensions and Expressions of several Aged and Dying Men of Fame and Learning.*

§. 1. SOlomon, than whom, none is believed to have more delighted himself in the enjoyments of this World, at least, better to have understood them; hear what he says after all his Experience: *I said in my heart, Go to now, I will prove thee with Mirth; therefore enjoy Pleasure, and behold, this also is* Vanity. *I said of Laughter it is mad, and of Mirth, What doth it? I made me great works, builded Houses, planted Vineyards, made Gardens and Orchards, planted Trees in them of all kind of Fruit: I got* Eccles. 2. 1, 2, 4, 5, 7, 8, 9, 10, 11.

me Servants and Maidens, also great Possessions; I gathered me Silver and Gold, and the peculiar Treasure of Kings and Provinces; also Men-singers and Women-singers, and the delights of the Sons of Men; as Musical Instruments, and that of all sorts: So was I great, and increased more than all that were before me in Jerusalem; *And whatsoever mine Eyes desired, I kept not from them: I withheld not mine Heart from any Joy. Then I looked on all the Works which my hands had wrought, and behold,* **All was Vanity and Vexation of Spirit.** The reason he gives in the 18*th* and 19*th* Verses, is, That the time of enjoying them was very short; and it was uncertain who should be benefited by them when he was gone. Wherefore he concludes all with this; **Fear God, and keep his Commandments:** *for this is the whole Duty of Man:* **For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.**

Eccles. 12, 13, 14

Severus. Apop. p. 175.

§. 3. **Chilon** (One of the seven wise Men of *Greece*, already mention'd upon another occasion) affords us a dying Testimony of great Example: It is related thus by *Agellius*; When his Life drew towards an end, ready to be seized by death, he spoke thus to his Friends about him: *My Words and Actions in this long term of years, have been (almost all) such as I need not repent of; which, perhaps, you also know: truly, even at this time I am certain,* I never committed any thing, the remembrance of which begets any trouble in me, *unless this one thing only; which, whether it were done amiss or not, I am uncertain. I sate, with two others, as Judge, upon the Life of my Friend; the Law was such, as the person must of necessity be condemned; so that either my Friend must*

must lose his Life, or some deceit be used towards the Law. Revolving many things in my mind for relief of a Condition so desperate, I conceiv'd that which I put in practice, to be of all other the most easie to be born: Silently I condemned him, and perswaded those others, who Judged, to Absolve him: Thus preserved (in so great a business) the Duty both of a Judge and Friend. But from that Act I received this Trouble; that I fear, it is not free from Perfidiousness and Guilt, in the same business at the same time, and in a publick affair, to perswade others contrary to what was in my own Judgment best. Oh tender Conscience! yet a Heathens. Where dwells the Christian that excelleth? Hard to be found!

§. 3. **Ignatius**, Who lived within the first hundred years after Christ, left this amongst other things behind him (who was torn in pieces of wild Beasts at *Rome* for his true Faith in Jesus) *There is nothing better than the Peace of a* **Good Conscience**; Intimating, there might be a Peace to wicked Consciences, that are past feeling any thing to be Evil, but swallowed up of the Pleasures of the World. And in his Epistle to the Churches at *Ephesus*, *Magnesia*, *Trallis* and *Rome*, upon his Martyrdom saith; *Now do I begin to be a Disciple; I weigh neither visible nor invisible things, so that I may gain Christ.* O Heavenly minded Man! A blessed Martyr of Jesus!

Ignatius Epist. ad Ephes. Mag. Trall. Rom. Euseb. l. 3. c. 32.

§. 4. **Justin Martyr**, a Philosopher, (that receiv'd Christianity Five and Twenty years after the death of *Ignatius*) plainly tells us in his Relation of his Conversion to the Christian Faith; *That the Power of Godliness in a plain simple Christ, had that Influence and Operation on his Soul,*

Soul, that he could not but betake himself to a serious and strict Life; And yet before a *Cynick*: And this gave him Joy at his Martyrdom, having spent his Days as a serious Teacher, and a good Example. And *Eusebius* relates, *That though he was also a follower of* Plato's *Doctrine*; *yet, when he saw the Christians Piety and Courage, he concluded no People so Temperate, less Voluptuous, and more set on Divine things: Which first induced him to be a Christian.*

Euseb. Eccles. Hist. l. 4. c. 8.

§. 5. **Chrysostom**, (another Father, so called, said; *To sacrifice the whole Soul and Body to the Lord, is the highest Service we can pay unto him. God promiseth Mercy to penitent Sinners; but he doth not promise them they shall have so much time as to morrow for their Repentance.*

§. 6. **Charles** the 5*th*, Emperor of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after three and Twenty pitch'd Fields, six Triumphs, Four Kingdoms Conquer'd, and Eight Principalities added to his Dominions, (a greater Instance than whom can scarce be given) resigned up all his Pomp to other hands; betook himself to his Retirement, leaving this testimony behind him concerning the Life he spent in the Honours and Pleasures of the World, and in that little time of his retreat from all; *That the sincere study, Profession and Practice of the Christian Religion, had in it such Joys and Sweetness as* **Courts** *were Strangers to.*

§. 7. **Michael** *de Montaigne* (a Lord of *France*, Famous with Men of Letters for his Book of Essays) giveth these Instructions to others, and this Character of himself: viz. 'Amidst our 'Bankets, Feasts and Pleasures, let us ever have 'this Restraint or Object of **Death** before us; 'that

'that is, the remembrance of our condition; and 'let not Pleasure so much mislead or transport 'us, that we altogether neglect or forget how 'many ways our Joys, or our Feastings be subject 'unto death, and by how many hold-fasts she 'threatneth us and you. So did the *Ægyptians*, 'who in the midst of their Banquetings, and in 'the full of their greatest Cheer, caused the Ana-'tomy of a dead man to be brought before 'them, as a *Memorandum* and Warning to their 'Guests. I am now, by means of the mercy of 'God in such a taking, that without regret, or 'grieving at any worldly matter, I am prepared 'to dislodge, whensoever he shall please to call 'me: I am every where free; my Farewel is 'soon taken of all my Friends, except of my 'self: No man did ever prepare himself to quit 'the World more simply and fully, or more ge-'nerally spake of all thoughts of it, than I am 'fully assured I shall do. All the Glory I pretend 'in my Life, is, that I have liv'd **Quietly**: Qui-'etly, not according to *Metrodorius*, *Arcesilas* or 'Aristippus; but according to my self. Since Phy-'losophy could never find any way to Tran-'quility, that might be generally good; let eve-'ry man in his own particular seek for it. Let us 'not purpose so fleeing and so wavering an end 'unto our selves, as the Worlds glory: Let us 'constantly follow reason; and let the vulgar 'approbation follow us that way, if it please. I 'care not so much what I am with others, as I 'respect what I am in my self: I will be rich in 'my self, and not by borrowing. Strangers see 'but external appearances and events: Every 'man can set a good Face upon the matter, 'when within he is full of care, grief and infir-

'mities:

'mities: They see not my heart when they look 'upon my outward Countenance.—— We are 'nought but Ceremony; Ceremony doth trans-'port us, and we leave the substance of things: 'We hold fast by the Boughs, and leave the 'Trunk or Body, the substance of things be-'hind us.

§. 8. Sir **Philip Sidney**, a Person of admirable Qualities, the Honour of his Country, and Choice of another; for 'tis said, the *Polanders* (a great People) would have made him their King (a large Dominion) who being mortally wounded (though he got the Victory against the *Spaniards*) as he lay upon his dying Bed, He bid his Friends, *Behold in him the end of this Worlds desires and enjoyments*; reputing what was so much pursued by the great Ones, as poor, abject and unworthy of their Immortal Souls. And amongst other things, his **Arcadia**, than which (though there have been many Newer *Romances*) there is not one more *Modest* and *Ingenious*; yet, because an Effect of his *Youthful Amours*, that could be profitable to none, he earnestly requested his Friend, the *Lord Brooks*, that it might be *cast* into the *Flames*, and never prove so injurious to his Memory, (which he desired to have continued and preserved on a better Account) nor those who should spend their precious Time in reading of it, as let it be published to the World. Such were the *Serious Apprehensions of this Dying Noble Young-man*, and his Advice to them he left behind him: who certainly then best knew the Measure of his Life, and the *Benefit* or *Dis-service* that would redound from such Conversation.

§. 9

§. 9. *Secretary* **Walsingham** (and an Extraordinary Man in Queen *Elizabeth's* time) towards the Conclusion of his Days, in a *Letter* to his Fellow-*Secretary Burleigh*, then *Lord Treasurer* of *England*, writes thus, *We have lived enough to our* Country, *our* Fortunes, *our* Soveraign: *It is high time we begin to live to* Our Selves, *and to our* God. Which giving occasion for some Court-humourist to visit, and try to divert him; *Ah!* (said he) *while we* Laugh, *all Things are* Serious *round about us*; God *is* Serious, *when he* Preserveth *us*, *and hath Patience towards us*; Christ *is* Serious, *when he* Dieth *for us*; *the* Holy Ghost *is* Serious, *when he* Striveth *with us*; *the whole* Creation *is* Serious, *in* Serving *God and us: They are* Serious *in* Hell *and* Heaven: **And shall a Man that hath one Foot in his Grave**, Jest and Laugh? O that our *States-men* would weigh the *Conviction*, *Advice* and *Conclusion* of this *Great Man*, and the greatest Man, perhaps, that has bore that Character in our *Nation*: For true it is, that none can be *Serious* too soon, because none can be *Good* too soon. Away then with all *Foolish Talking* and *Jesting*, and mind more profitable Things!

§. 10. Sir **John Mason**, who had been *Privy-Councellor* to four Princes, and spent much time in the *Preferments* and *Pleasures* of the *World*; retired with these Regrateful Sayings: *After so many Years Experience*, **Seriousness** *is the greatest Wisdom*; **Temperance** *the best Physick*, a **Good Conscience** *is the best Estate. And were I to live again, I would change the* **Court** for a **Cloyster**; *my* Privy-Counsellors Bustles, *for an* Hermit's Retirement; *and the whole Life I lived*

lived in the Palace, *for* **One hours Enjoyment** *of* **God** *in the Chappel.* **All Things else forsake me besides my God, my Duty, and my Prayers.**

§. 11. Sir **Walter Rawleigh**, who was an Extraordinary a Man, as our Nation hath produced: in his Person well Descended; of *Health*, *Strength* and a *Masculine Beauty*, in *Understanding* quick, in *Judgment* Sound, *Learned* & VVise, *Valiant* and Skilful; an *Historian*, a *Philosopher*, a *General*, a *Statesman*; After a long Life, full of *Experience*, he drops these Excellent Sayings a little before his Death, to his Son, to his VVife, and to the VVorld; viz. 'Exceed not 'in the Humour of *Raggs and Bravery*; for these 'will soon wear out of Fashion: and no Man is 'esteemed for *Gay Garments*, but by *Fools* and '*Women*. On the other side, seek not *Riches* basely, nor attain them by evil Means: Destroy no 'Man for his Wealth, nor take any thing from 'the Poor; for the Cry thereof will pierce the 'Heavens: And it is most detestable before God, 'and most dishonourable before worthy men, 'to wrest any thing from the needy and labouring Soul: God will never prosper thee, if thou 'offendest therein: But use thy poor Neighbours 'and Tenants well. [A most worthy saying! But he adds,] 'Have compassion on the poor 'and afflicted, and God will bless thee for it: 'Make not the hungry Soul sorrowful; for if he 'curse thee in the bitterness of his Soul, his Prayer shall be heard of him that made him. Now, 'for the World (dear Child, I know it too well, 'to perswade thee to dive into the practices of 'it; rather stand upon thy own Guard against 'all those that tempt thee to it, or may practise upon

'upon thee; whether in thy Conſcience, thy 'Reputation or thy Eſtate: Reſolve, that no 'man is Wiſe or Safe, but he that's Honeſt. 'Serve God; Let him be the Author of all 'thy Actions: Commend all thy Endeavours 'to Him, that muſt either wither or proſper 'them: Pleaſe him with Prayer; leſt if he 'frown, he confound all thy Fortune and La-'bour, like the Drops of Rain upon the San-'dy Ground. Let my experienc'd Advice 'and Fatherly Inſtruction ſink deep into thy 'Heart: So God direct thee in all thy Ways, 'and fill thy Heart with his Grace.

Sir *Walter Rawleigh*'s Letter to his *Wife*, after his Condemnation.

'YOU ſhall receive (*my Dear Wife*) my laſt 'Words in theſe my laſt Lines; My *Love* 'I ſend you, that you may keep when I am 'Dead; and my *Counſel*, that you may remem-'ber it, when I am no more. I would not 'with my Will preſent you Sorrows (*Dear 'Beſs*;) let them go to the Grave with Me, and 'be buried in the Duſt: And ſeeing that it is not 'the Will of God, that I ſhall ſee you any 'more, bear my Deſtruction patiently; and 'with an Heart like your ſelf. *Firſt*, I ſend 'you all the Thanks, which my Heart can 'conceive, or my Words expreſs, for your 'many Travels and Cares for me; which, though 'they have not taken Effect as you wiſhed, yet 'my Debt to you is not the leſs; but pay it I 'never ſhall in this World. *Secondly*, I beſeech 'you, for the Love you bare me Living, that 'you do not hide your ſelf many Days; but by your

'your Travels seek to help my Miserable For-
'tunes, and the Right of your poor *Child*: Your
'Mourning cannot avail me, that am but
'*Dust*. *Thirdly*, You shall understand, that my
'Lands were convey'd, (*bona fide*) to my *Child*,
'the VVritings were drawn at *Mid-summer*
'was a *Twelve-Month*, as divers can witness;
'and I trust, my Blood will quench their Ma-
'lice, who desired my Slaughter, that they
'will not seek to kill *You* and *Yours* with ex-
'tream Poverty. To what Friend to direct you,
'I know not; for all mine have left me in the
'true Time of *Tryal*. Most sorry am I, that
'being surprized by *Death* I can leave you no
'better Estate; *God* hath prevented all my
'Determinations, that Great *God*, which work-
'eth All in All. If you can live free from want,
'care for no more; for the rest is but a *Vanity*.
'**Love God**, and begin betimes; in him shall
'you find true, everlasting and endless Com-
'fort: VVhen you have travell'd, and wearied
'your self with all sorts of Worldly Cogitati-
'ons, you shall sit down by Sorrow in the
'end. Teach your *Son* also to **Serve** and
'**Fear God**, whilst he is *Young*, that the Fear
'of God, may grow up in him; then will God
'be an *Husband* to You, and a Father to Him;
'an *Husband* and a *Father*, that can never be
'taken from you. (*Dear Wife*) I beseech you,
'for my Soul's sake, *Pay all Poor Men*. When
'I am Dead, no doubt you shall be much
'sought unto; for the World thinks I was ve-
'ry Rich: Have a care to the fair Pretences of
'Men; for no greater Misery can befall you in
'this Life, than to become a Prey unto the
'World, and after to be despised. As for me, I
'am

'am no more Yours, nor you Mine; *Death* 'hath cut us asunder; and *God* hath divided 'Me from the World, and You from Me. Re-'member your poor *Child* for his *Father's* sake, 'who loved you in his Happiest Estate. I sued 'for my *Life*; but (*God knows*) it was for *You* 'and *Yours*, that I desired it: For know it (*my* 'Dear *Wife*,) your *Child* is the *Child* of a True 'Man, who in his own Respect despised *Death*, 'and his mishapen and ugly Forms. I cannot 'write much; *God* knows, how hardly I steal 'this time, when all asleep: and it is also time 'for me *to Separate my Thoughts from the World.* 'Beg my dead Body, which living was deny-'ed you; and either lay it in *Sherburn*-, or in '*Exeter*-Church, by my Father and Mother. 'I can say no more; *Time* and *Death* calls me 'away. The Everlasting *God*, Powerful, In-'finite, and Inscrutable, *God Almighty*, who is 'Goodness it self, the *True Light* and *Life* keep 'You and yours, and have Mercy upon Me, 'and forgive my Persecutors, and false Accu-'sers; and send us to meet in his Glorious King-'dom. *My Dear Wife*, Farewel; Bless my 'Boy, Pray for *Me*; and let my True *God* hold 'you both in his Arms.

Yours that was, but not
now my Own,
Walter Rawleigh.

§. 12. Sir **Henry Wotton**, thought it the *Greatest Happiness* in this Life, *To be at leisure, and to do good*; As in his latter End, he was wont to say, when he Reflected on past Times (though a Man esteem'd Sober and

Learned) **How much Time have I to Repent of, and how little to do it in!**

§. 13. *Lord Chancellour* **Bacon** sometime before his Death Confessed, 'That to be Religious, was to Live Strictly and Severely; for 'if the Opinion of another World be False, yet 'the *sweetest Life in this World, is* Piety, *Virtue* and *Honesty*: If it be true, there be none 'so wretched and miserable, as loose, carnal 'and Prophane Persons.

§. 14. The Great **Duke of Montmorancy**, Collegue to the *Duke of Orleance*, (Brother to the *French* King *Lewis the Thirteenth*) in the War by them agitated against the Ministry of *Cardinal Richlieu*, being taken and Convicted at *Lyons*, a little before his beheading, looking upon himself then very richly attired; *Ah!* (says he) *This becomes not a Servant of the Crucified Jesus! What do I do with these Vanities about me? He was poor, despised and naked when he went to the Cross to dye for my Sins.* And immediately stript himself of all his Finery, and put a more grave and modest Garment on him. A serious reflection at a time when he best knew what was best.

Richlieu Mem.

§. 15. **Henry** Prince of *Wales*, eldest Son to King **James**, of whom others say many excellent things; hear what account he gives of himself at last; A Person whom he lov'd, and that had been the Companion of his Diversions, being with him in his sickness, and asking him how he did? was answered thus, (amongst many other sober expressions) **Ah Tom! I in vain wish to that time I lost with thee and others, in vain Recreation:** So vain was Recreation, and so precious was Time to a Prin ce,

Prince, and no ordinary one neither, upon a dying-bed: But why wish'd he, with others, for more Time, but that it might be better employ'd? Thus hath the just Principle and holy Spirit of God in Men, throughout all Generations, convinc'd them of their Vanity and Folly upon their Dying-beds, who before were too much taken up to mind either a Dying-bed, or a vast Eternity; but when their Days were almost numbred, when mortality hasten'd on them, when the Revelation of the Righteous Judgment was at the Door, and that all their Worldly Recreations and Enjoyments must be parted with, and that Eye for ever shut, and Flesh turn'd to Worms-meat that took delight therein; then, O then it was, the holy Witness had time to plead with Conscience; then nothing but a holy, strict and severe Life was valuable; then all the World for a little Time, who before had given all their Time for a little of a vain World. But if so short a Representation of the inconsistency of the Vanities of the World with the Christian Life, could make so deep an Impression; Oh! to what a Noble Stature, and large proportion had they been grown in all pious and heavenly knowledge, and how much greater had their rewards been, if they contentedly had forgone those perishing Entertainments of the World betimes, and given the exercise of their Minds to the Tuition and Guidance of that universal Grace and holy Spirit of God, which had so long shined in Darkness uncomprehended of it, and was at last but just perceiv'd to give a sight, of what they had been doing all their days?

Eph. 4. 12, 13.

Rev. 22. 12.

§. 16. Dr. **Donn**, a great Poet, taking his Farewel of his Friends on his Dying-bed, left this saying behind him, for them to measure their Fancies and their Actions by; *I repent of all my life, but that part I spent in Communion with God, and doing good.*

§. 17. **Selden**, the greatest Scholar and Antiquary of his time, one who had taken a diligent Survey of what Knowledge was considerable amongst the Jews, Heathens and Christians; at last professeth this towards the end of his days (in his conference with Bishop *Usher*) *That notwithstanding he had been so laborious in his inquiries, and curious in his Collections, and had possest himself of a Treasure of Books and Manuscripts in all ancient Subjects; yet he could rest his Soul on none, save the Scriptures.* and above all, that passage lay most remarkable upon his Spirit, *Titus* 2. 11,12,13,14,15. *For the* **Grace** *of* **God**, *that bringeth Salvation, hath appeared to* **All Men**, *teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously and godly in this present World; looking for that Blessed Hope and Glorious Appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might Redeem us from all Iniquity, and purifie unto himself a peculiar People, Zealous of good Works: These things speak, and exhort, and rebuke with all Authority.*

§. 18. **Hugo Grotius**, than whom these latter Ages think they have not had a Man of more Universal knowledge, (A Light say the Statesmen, A Light say the Church-men too) witness his Annals, and his Book *De Jure Belli & Pacis*; also his *Christian Religion*, and *Elaborate Commentaries*:

mentaries: He winds up his Life and Choice in this remarkable saying, which should abate the Edge of other Mens inordinate desires, after what they falsely call Learning; namely, **I would give all my Learning and Honour for the plain integrity, and harmless Innocency of** *JEAN VRICK*: Who was a Religious poor Man, that spent eight hours of his time in Prayer, eight in Labour, and but eight in Meals, Sleep, and other necessaries. And to one that admired his great Industry, he returned this by way of complaint; *Ah! I have consumed my Life in laboriously doing* **Nothing.** And to another that inquired of his Wisdom and Learning, what course to take; he solemnly answered, **Be serious.** Such was the sense he had, how much a serious Life excell'd, and was of force towards a Dying-hour.

§. 19. To whom I joyn **Salmasius**, that famous *French* Scholar, (and the others Contemporary) who (after his many Volumns of Learning, by which he had acquired great Veneration among Men of Books) confessed so far to have mistaken true Learning, and that in which solid Happiness consists, that he exclaim'd thus against himself; *Oh! I have lost a World of* **Time**; **Time**, *that most precious thing in the World! whereof, had I but one year more, it should be spent in* David's *Psalms, and* Paul's *Epistles. Oh, Sirs!* (said he to those about him) **Mind the World less, and God more**: *The Fear of the Lord that is Wisdom; and to depart from Evil, that is Understanding.* Prov. 9. 10. Chap. 16. 6.

§. 20. **Rivetus**, a Man of Learning, and much Reverenc'd in the *Dutch* Nation, after a

long Life of Study in search of Divine knowledge upon his death-bed, being discours'd by his Friend of heavenly things, brake forth in this manner; *God has learned me more of himself in ten days Sickness, than I could get by all my labour and Studies.* So near a way, so short a cut it is to Heaven, when People come into the right Way, which is to turn in to God, and learn of him, who is a Spirit, to be taught of him, and led by him; for in Righteousness such shall be established, and great shall be their Peace.

§. 21. **Cardinal Mazarine**, reputed the cunning'st States-man of his time, and gave great proofs of it in the successes of the *French* Crown; his aim was Grandeur of the World, to which he made all other considerations submit; but, poor Man! he was of another Mind a little before his Death; for being awakened by the smart lashes of Conscience, which represented his Souls condition very dismal, with astonishment and tears he cry'd out, **O my poor Soul, What will become of thee! Whither wilt thou go!** And spoke one day thus to the Queen-Mother of *France*; Madam, **Your Favours have undone me; Were I to live again, I would be a Capuchin, rather than a Courtier.**

§. 22. **Abraham Cowley**, (whom to name is enough with Men of Wit and Knowledge in the World) speaks not less in favour of the Temperance and Solitude, so much labour'd in the preceding Discourse: Yet that his Judgment may have the more force with the Reader, it may be that I should say, That he was a Man of a sweet and singular Wit, great Learning, and an even Judgment, that had known what Cities, Universities

verſities and Courts could afford; and that not only at home, but in divers Nations abroad; wearied with the World, he broke through all the Intanglements of it, and which was hardeſt, innumerous Friendſhip, and a perpetual Praiſe; and retire to a ſolitary Cottage near *Barnelms*, where his Garden was his pleaſure, and he his own Gardiner; whence he giveth us this following Doctrine of Retirement; and may ſerve for an Account how well he was pleaſed in his Change. 'The firſt work (ſaith he) that a 'Man muſt do to make himſelf capable of the 'good of Solitude, is the very Eradication of all 'Luſts; for, how is it poſſible for a Man to enjoy 'himſelf, while his Affections are tied to things 'without himſelf. The firſt Miniſter of State 'hath not ſo much buſineſs in publick, as a wiſe 'Man hath in private; if the one have little lei-'ſure to be alone, the other hath leſs leiſure to be 'in Company; the one hath but part of the Af-'fairs of one Nation, the other all the works of 'God and Nature under his conſideration. There 'is no ſaying ſtocks me ſo much, as that which 'I hear very often; That a Man doth not know 'how to paſs his Time: 'Twould have been but 'ill ſpoken by *Methuſalem* in the Nine hundred 'ſixty ninth year of his Life. But that is not to 'deceive the World, but to deceive our ſelves, 'as *Quintilian* ſaith, *Vitam fallere*, To draw on 'ſtill, and amuſe and deceive our Life, till it be 'advanced inſenſibly to the fatal period, and 'fall into that Pit which Nature hath prepared 'for it. The meaning of all this is no more than 'that moſt vulgar ſaying, *Bene qui latuit, bene vixit*, He hath lived well who hath lain well 'hidden. Which, if it be a Truth, the World

'is sufficiently deceived: For my part, I think
'it is, and that the pleasantest Condition of life
'is, *in Incognito*: What a brave Priviledge is it
'to be free from all Contentions, from all En-
'vying, or being envied, from receiving and
'from paying all kind of Ceremonies. We are
'here among the vast and noble Scenes of Na-
'ture; We are there among the pitiful shifts
'of Policy: We walk here in the light and open
'ways of the Divine Bounty; We grope there
'in the dark and confused Labyrinths of Hu-
'mane Malice: Our Senses are here Feasted
'with the clear and genuine Taste of their Ob-
'jects, which are all sophisticated there; and
'for the most part, overwhelmed with their
'contraries. Here Pleasure looks (methinks) like
'a beautiful, constant and modest VVife; it is
'there an impudent, fickle and painted Harlot.
'Here is harmless and cheap Plenty; there guil-
'ty and expenceful Luxury: The Antiquity of
'his Art is certainly not to be contested by any
'other. The three first Men in the VVorld were
'a Gardiner, a Plough-man, and a Grazier: And
'if any man object, That the second of these
'was a Murderer, I desire he would consider,
'that as soon as he was so, he quitted our Pro-
'fession, and turn'd Builder. It is for this reason,
'I suppose, that *Ecclesiasticus* forbids us to hate
'Husbandry; because (saith he) the most High
'hath Created it. VVe were all born to this Art,
'and taught by Nature to nourish our Bodies by
'the same Earth, out of which they were made,
'and to which they must return, and pay at last
'for their sustenance. Behold the Original and
'Primitive Nobility of all those great persons,
'who are too proud now, not only to Till the
'Ground,

'Ground, but almoſt to Tread upon it. We 'may talk what we pleaſe of Lillies and Lions 'Rampant, and ſpread Eagles in Fields *d' Or*, 'or *d' Argent*; but if Heraldry were guided by 'Reaſon, a Plough in a Field Arable would be 'the moſt Noble and Ancient Arms.

—Bleſt be the Man, (and bleſt is he) whom e're
(Plac'd far out of the Roads of Hope or Fear,)
A little Field, a little Garden feeds;
The Field giveth all that frugal Nature needs:
The Wealthy Garden lib'rally beſtows
All ſhe can ask, when ſhe Luxurious grows.
The ſpecious Inconveniencies that wait
Upon a Life of Buſineſs, and of State,
He ſees, (nor doth the Sight diſturb his Reſt)
By Fools deſir'd, by wicked Men poſſeſt.

—Ah wretched, and too Solitary He,
Who loveth not his own Company!
He'll feel the weight of't many a day,
Unleſs he call in Sin or Vanity
To help to bear't away.

Out of *Martial* he gives us this following *Epigram*; which making his by Tranſlation and Choice, to tell his own Solitude by, I place it here as his.

—Would you be free? 'Tis your chief wiſh, you ſay:
Come on; I'le ſhew thee, Friend, the certain way:
If to no Feaſts abroad thou lov'ſt to go,
Whilſt bounteous God doth Bread at home beſtow;
If thou the goodneſs of thy Cloaths doſt prize
By thy own uſe, and not by others Eyes;

If

If only safe from Weathers thou canst dwell
In a small house, but a convenient Shell:
If thou without a Sigh, or Golden Wish,
Canst look upon thy Beechen Bowl or Dish;
If in thy mind such Power and Greatness be,
The Persian *King's a Slave, compar'd with thee.*

——*Whilst this hard truth I teach, methinks I see*
The Monster, London, *laugh at me;*
I should at thee, too, foolish City,
If it were fit to laugh at Misery;
But thy Estate I pity.
Let but thy wicked Men from out thee go,
And all the Fools that crowd thee so;
Even thou who dost thy Millions boast,
A Village less than Islington *will grow*
——————*A Solitude almost.*

I shall conclude him with this Prayer of his own.

——*For the few hours of Life alloted me,*
Give me (Great God) but Bread and Liberty;
I'le beg no more: If more thou'rt pleas'd to give,
I'le thankfully that Overplus receive.
If beyond this no more be freely sent,
I'le thank for this, and go away content.

Here ends the Wit, the Praise, the Learning, the City, the Court with **Abraham Cowley**, that once knew and had them all.

§. 23. A Noble Young Man of the Family of Howard, having too much yielded to the temptations of Youth, when upon his Sickness (which proved his Dying) bed, fell under the Power and Agony of great Convictions, mightily

tily bewailing himself in the remembrance of his former extravagancies, crying strongly to God to forgive him, abhorring his former course, promising amendment, if God renew'd Life to him; however, was willing to dye, having tasted of the love and forgiveness of God; warning his Acquaintance and Kindred that came to see him, to fear God, and forsake the Pleasures and Vanity of this World: And so willingly yielded his Soul from the troubles of Time, and frailties of Mortality.

§. 23. The late Princess **Elizabeth** of the *Rhine* of Right claimeth a Memorial in this Discourse; Her Virtue giving greater Lustre to her Name, than her Quality, which yet was of the greatest in the *German* Empire. She chose a single life, as freest of care, and best suited to the study and meditation she was always inclined to: And the chiefest Diversion she took next the Air, was in some such Plain and Housewifely Entertainment, as Knitting, *&c.* She had a small Territory, which she govern'd so well, that she shew'd her self fit for a greater. She would constantly every last day in the Week sit in Judgment, and hear and determine Causes her self; where her Patience, Justice, and Mercy were admirable; frequently remitting her Forfeitures where the party was Poor, or otherwise meritorious. And which was excellent, though unusual, she would temper her discourses with Religion, and strangely draw'd concern'd Parties to submission and agreement, exercising not so much rigour of her Power, as the power of her Perswasion. Her Meekness and Humility appear'd to me extraordinary; She never consider'd the Quality, but the merit of the People

she

she entertained. Did she hear of a retired Man, hid from the world, and seeking after the knowledge of a better, she was sure to set him down in the Catalogue of her Charity? I have casually seen I believe, Fifty Tokens Seal'd and Superscribed to the several poor subjects of her Bounty, whose distances would not suffer them to know one another; though they knew her, whom yet some of them had never seen. Thus, though she kept no sumptuous Table in her own Court, she spread the Tables of the Poor in their solitary Cells, breaking Bread to Virtuous Pilgrims, according to their want and her Ability: Abstemious in her self, and in Apparel void of all vain Ornaments. I must needs say, her mind hath a nobler Prospect; Her Eye was to a better and more lasting Inheritance than can be found below; which made her often to despise the Greatness of Courts and Learning of the Schools, of which she was an extraordinary Judge. Being once at *Hambrough*, a Religious person, whom she went to see for Religions sake, telling her, it was too great an Honour for him, that he should have a Visitant of her Quality come under his Roof, that was ally'd to several great Kings and Princes of this World: She humbly answer'd, *If they were Godly as well as Great, it would be an Honour indeed; but if you knew what the Greatness was as well as I, you would value less that Honour.* Being in some Agony of Spirit, after a Religious Meeting in her own Chamber, she said; *It is an hard thing to be Faithful to what one knows: Oh the way is streight! I am afraid, I am not weighty enough in my Spirit to walk in it.* After another Meeting she utter'd these words, *I have Records in my Library, that*

all

the Gospel was first brought out of England *hither into* Germany, *by the* English, *and now it is come again.* She once withdrew on purpose to give her Servants the liberty of discoursing us, that they might the more freely put what Questions of Conscience they desir'd to be satisfied in, for they were Religious; suffering both them and the poorest of her Town to sit by her in her own Bed-chamber, where we had two Meetings. I cannot forget her last words when I took my leave of her, she said; *Let me desire you to remember me, though I live at this distance, and that you should never see me more: I thank you for this good time; and know and be assured, though my condition subjects me to divers Temptations, yet my Soul hath strong desires after the best things.* She lived her single Life till about sixty years of Age, and then departed at her own House in *Herwerden*, which was about two years since, as much lamented as she had lived Beloved of the People: To whose real worth I do, with Religious Gratitude, dedicate this Memorial.

§. 25. A Sister of the Family of Penn of *Penn* in *Buckingham-shire*, a young VVoman, delighting in the Finery and Pleasures of the VVorld, was seized with a violent Illness, that proved Mortal to her. In the time of her sickness she fell into great Distress of Soul, bitterly bewailing the want of that inward Peace, which makes a Death-Bed easie to the Righteous. After several days languishing, a little Consolation appeared after this manner; She was some Hours in a kind of a Trance, she apprehended that she was brought into a place where Christ was; to whom, could she but deliver her Petition, she hoped to be relieved: But

her

her endeavours encreast her pain; for as she prest to deliver it, He turned his Back upon her, and would not so much as look towards her. But that which added to her sorrow, was, That she beheld others admitted; however, she gave not over importuning him: And when almost ready to faint and Hope sunk, He turned one side of his Face towards her, and reached forth his Hand, and received her request: At which, her troubled Soul found immediate Consolation. Turning to those about her, she repeats what had befallen her; adding, Bring me my new Cloaths, take off the Lace and Finery; and charged her Relations not to Deck and Adorn themselves after the manner of the World; for that the Lord Jesus, whom she had seen, appear'd to her in the **Likeness of a plain Country-Man, without any Trimming or Ornament whatever**; And that his Servants ought to be like Him.

§. 26. Sir **William Penn**, my Father, after thirty years employment with good success, in divers places of Trust and Honour in his own Country, upon a serious reflection spoke to me in this manner: 'Son *William*, I am a weary of 'the World, I would not live over my days 'again, if I could command them with a wish; 'For the snares of Life are greater than the fears 'of Death. This troubles me, that I have offen-'ded a gracious God, that has followed me to 'this day; O have a care of Sin! that is the Sting 'both of Life and Death. Three things I com-'mend to you; 1. **Let nothing in this World 'tempt you to wrong your Conscience**; I 'charge you, do nothing against your Consci-'ence; so will you keep Peace at home, which

'will

'will be a Feast to you in a day of trouble.
'2. Whatever you design to do, **Lay it justly,**
'**and time it seasonably**; for that gives Security
'and dispatch. Lastly, **Be not troubled at Dis-**
'**appointments**; for if they may be recover'd,
'do it; if they can't, trouble is vain; if you could
'not have help't it, be content. There is often
'Peace and Profit in submitting to Providence;
'for Afflictions make wise: If you could have
'help't it, let not your trouble exceed instruction
'for another time: These rules will carry you
'with firmness and comfort through this incon-
'stant World. At another time he inveigh'd
much against the prophaneness and impiety of
the Age, often crying out with an earnest-
ness of Spirit, *Wo to thee, O* **England**! *God*
will Judge thee, O **England**! *Great Plagues*
are at thy door, O **England**! He much bewailed,
That divers Men in Power, and many of the
Nobility and Gentry of the Kingdom, were
grown so dissolute and prophane, often saying;
God has forsaken us! we are infatuated, we will
shut our Eyes, we will not see our true Interest and
Happiness; we shall be destroyed! Apprehending
the consequences of the growing looseness of the
Age to be Ruine, and that the Methods most fit
to serve the Kingdom with true credit at home
and abroad, were too much neglected. The trou-
ble of which did not a little help to feed his Di-
stemper, which drew him daily nearer to his
End, which as he believ'd it, so less concern'd or
disorder'd I never saw him, of which I took good
notice; wearied to live, as well as near to dye,
he took his leave of us, and of me, with this ex-
pression, and a most composed Countenance;
Son **William**, *if you and your Friends keep to*

your

your **Plain Way** *of* **Preaching**, *and keep to your* **Plain Way** *of* **Living**, *you will make an End of the Priests to the End of the World. Bury me by my Mother. Live all in Love: Shun all manner of Evil; And I pray God to bless you all: and he will bless you.*

I shall conclude this Chapter of Retired, Aged, and Dying Persons, with some Collections I have made out of the Life of a Person of great Piety and Quality of the French Nation.

§. 26. **Du Renty**, a young Nobleman of *France*, of admirable Parts as well as great Birth, toucht with a sense of the Vanity of the World, and the sweetness of a Retired and Religious life, notwithstanding the Honours and Employments that waited for him, abandons the Pride and Pomp of the world, to enjoy a Life of more Communion with God: Do but hear him, 'I 'avow (saith he) that I have no gust in any 'thing where I find not Jesus Christ; and for a 'Soul that speaks not of Him, or in which we 'cannot taste any effect of Grace flowing from 'his Spirit (which is the Principle of Operations 'both inward and outward, that are solidly 'Christian) speak not to me at all of such a one: 'Could I (as I may say) behold both Miracles 'and Wonders there, and yet not Jesus Christ, 'nor hear any talk of Him, I count all but 'Amusement of Spirit, Loss of Time, and a 'very dangerous Precipice. Let us encourage 'our selves to lead this Life unknown and wholly **hid from Men**, but most known to and 'intimate with God; divesting our selves, and 'chasing out of our minds all those many **Superfluities**, and those many **Amusements** 'which bring with them so great a damage,

'that

'that they take up our minds instead of God:
'So that when I consider that which thwarts and
'cuts into so many pieces this holy, this sweet
'and amiable Union which we should have con-
'tinually with God, it appears, that it is only a
'Monsieur, a Madam, a Complement and
'chatting, indeed a meer Foolery; which not-
'withstanding doth ravish and wrest from us the
'time that is so precious, and the fellowship that
'is so holy and so desirable. Let us quit this, I
'pray you, and learn to court it with our own
'Master; Let us well understand our part, our
'own World (as we here phrase it) not that
'World I mean, which we do renounce, but
'that wherein the Children of God do their Du-
'ties to their Father. There is nothing in this
'World so separate from the World, as God;
'and the greater the Saints are, the greater is their
'retirement into him. This our Saviour taught
'us whilst he lived on Earth, being in all his visi-
'ble employments united to God, and retired
'into the bosom of his Father. Since the time
'that I gave up my Liberty to God, as I told you,
I was given to understand to what a State of
Annihilation the Soul must be brought, to ren-
der it capable of Union with him: I saw my
Soul reduced into a small point contracted and
shrunk up to Nothing: And at the same time
I beheld my self, as if encompassed with what-
soever the World loves and possesseth, and, as
it were, a hand removing all this far from me,
throwing it into the Ocean of Annihilation. In
the first place, I saw removed all exterior things,
Kingdoms, great Offices, stately Build-
ings, rich Houshold-stuff, Gold and Silver,
Recreations, Pleasures; all which are great

'Incumbrances to the Souls passing on to God,
'of which therefore his pleasure is, that she be
'stripped, that she may arrive at the point of
'nakedness and death, which will bring her in-
'to possession of solid riches and real life. Assure
'your self, there is no security in any Estate, but
'this of Dying and Annihilation; which is, to
'be Baptized into Christs death, that we may
'live the life of Mortification. Our best way is
'therefore to divest our selves of all, that the
'holy Child Jesus may govern all. All that can
'be imagin'd in this lower World, is of small
'concernment, though it were the losing of all
'our goods, and the death of all the Men in it;
'This poor **Ant-hill** is not worthy of a serious
'thought; had we but a little Faith, and a little
'Love, how happy should we esteem our selves
'in giving away all to attend no more, save on
'God alone; and to say, *Deus meus & omnia*,
'*My God, and my All.* Being (saith he) in a Chap-
'pel richly Wainscotted, and adorned with very
'excellent Sculpture, and with Imagery, I beheld
'it with some attention, having had some skill
'in these things, and saw the bundles of **Flow-**
'**ers de Luces**, and of **Flowers** in form of
'**Borders**, and of very curious Workmanship;
'it was on a suddain put into my mind, The
'Original of what thou seest would not detain
'thee at all in seeing it. And I perceived, that
'indeed all these, and those Flowers themselves
'(not in Pictures) would not have taken me up;
'and all the Ornaments which Architecture and
'Art inventeth, are but things most mean and
'low, running in a manner only upon **Flowers**,
'**Fruits**, **Branches**, **Harpyes** and **Chyme-**
'**rals**, part whereof are in their very Being but

'things

'things common and low, and part of them 'meerly Imaginary; and yet Man (who crouch-'eth to every thing) renders himself amorous 'and a Slave of them; no otherwise than as if a 'good Workman should stand to copy out, and 'counterfeit some Trifles and Popperies. I con-'sidered by this sight, how poor Man was to be **'cheated, amused** and **diverted** from his **Sо-'vereign Good**: And since that time I could 'make no more stand to consider any of these 'things; and if I did it, I should reproach my 'self for it; as no sooner seeing them in Churches 'or elsewhere, but this is presently put upon my 'Spirit, **The Original is nothing, the Copy 'and the Image is yet less; each thing is 'vain, except the employment of our selves 'about God alone.** An absolute Abnegation 'will be necessary to all things, to follow in sim-'plicity, without reserve or reflection, what our 'Saviour shall work in us, or appoint for us, let 'it be this or that; This way was shewed me, 'in which I ought to walk towards him; and 'hence it is, that all things to me ordinarily are 'without any Gust or Delight. I assure you it is 'a great shame to a Christian, to pass his days in 'this World more at ease, than Jesus Christ here 'passed his: Ah! Had we but a little Faith, 'what repose could we take out of the Cross?

I will conclude his Sayings with his Dying Blessing to his surviving Children:

'I pray God Bless you; and may it please him to Bless you, and to Preserve you by his Grace from the Evil of the World, that you may have no part there-in: And above all, my Children, that you may

live in the Fear and Love of God, and yield due Obedience to your Mother.——

Expreſſions of that Weight and Moment to the Immortal Good of Men, that they abundantly prove to all ſenſible Readers, that the Author was a Man of an enligtned Mind, and of a Soul mortified to the World, and quickned to ſome Taſtes of a ſupernatural Life: Let his Youth, let his Quality adorn'd with ſo much Zeal and Piety, ſo much Self-denial and Conſtancy, become Exemplary to thoſe of Worldly Quality, who may be the Readers of this Book: Some perhaps will hear that Truth from the ſeveral Authors I have reported, whoſe Names Death and Time have recovered from the envy of Men, that would hardly endure it from Me, if at all from the Living. Be it as it will, I ſhall abundantly rejoyce, if God ſhall pleaſe to make any part of this Diſcourſe effectual to perſwade any into the Love of Holineſs, *without which*, certain it is, *No Man ſhall ſee the Lord*; but the pure in Heart ſhall behold Him for ever.

CHAP.

CHAP. XXII.

§. 1. *Of the way of living amongst the first Christians.* §. 2. *An Exhortation to all professing Christianity, to embrace the foregoing Reasons and Examples.* §. 3. *Plain dealing with such as reject them.* §. 4. *Their recompence.* §. 5. *The Author is better perswaded and assured of some: An Exhortation to them.* §. 6. *Encouragement to the Children of Light to persevere, from a consideration of the excellency of their Reward, the End and Triumph of the Christian Conqueror. The whole concluded with a brief Supplication.*

The CONCLUSION.

§. 1. HAving finish't so many Testimonies as my time would give me leave, in Favour of this Subject, **No Cross, no Crown; No Temperance, no Happiness; No Virtue, no Reward; No Mortification, no Glorification:** I shall conclude with a short Description of the Life and Worship of the Christians within the first Century, or hundred years after Christ; What Simplicity, what Spirituality, what holy Love and Communion did in that blessed Age abound among them. It is deliver'd originally by *Philo Judæus*, and cited by *Eusebius Pamphilus* in his Ecclesiastical History: 'That those Christians renounced 'their substance, and sever'd themselves from 'all

Philo Judæus *of the Worship of* Egypt. Alex. Euseb. Pamphil. Eccles. Hist. lib. 2. ca. 17.

'all the Cares of this Life; and forſaking the 'Cities, they lived ſolitarily in Fields and 'Gardens: They accounted their company, 'who followed the contrary Life, of Cares and 'Buſtle, as unprofitable and hurtful unto them '(as it was likely) who then lived thus; to the 'end that with earneſt and fervent deſire they 'might imitate them, which led this Prophetical and Heavenly Life. In many places this 'People liveth, (for it behoveth as well the *Grecians*, as the *Barbarians*, to be partakers of 'this abſolute goodneſs;) but in *Egypt* in every 'Province they abound; and eſpecially about '*Alexandria*. From all parts the better ſort 'withdrew themſelves into the Soil and Place 'of theſe Worſhippers, (as they were called) 'as a moſt commodious place, adjoyning to 'the Lake of *Mary*, in a Valley very fit both 'for its Security, and the Temperance of the 'Air. They are further reported to have Meeting-houſes, where the moſt part of the day 'was employed in Worſhipping God: That 'they were great Allegorizers of the Scriptures, 'making them all Figurative: That the Exterhal ſhew of words (or the Letter) reſembleth the *Superficies* of the Body; and the 'hidden ſenſe or underſtanding of the words 'ſeem in place of the Soul; which they contemplate by their beholding Names, as it 'were, in a Glaſs: that is, their Religion 'conſiſted not chiefly in reading the Letter, diſputing about it, or accepting things in literal 'conſtructions; but in the thing declared of, 'the ſubſtance it ſelf bringing things nearer to 'the Mind, Soul and Spirit, and preſſing into a 'more hidden and heavenly ſenſe; making

Reli-

'Religion to consist in the Temperance and 'Sanctity of the Mind, and not in the formal 'bodily Worship, so much now a-days in Re-'pute, fitter to please Comedians than Christi-'ans: Such was the practice of those times. But now the Case is alter'd; People will be Christians, and have their Worldly-mindedness too: But though Gods Kingdom suffer violence by such, yet shall they never enter; the Life of Christ and his followers hath in all Ages been another thing; And there is but one Way, one Guide, one Rest; all which are pure and holy.

§. 2. But if any (notwithstanding our many sober Reasons and numerous Testimonies from Scripture, or the example and experience of Religious, Worldly and Prophane Living and Dying men, at home and abroad, of the greatest Note, Fame and Learning in the whole World) shall yet remain lovers and imitators of the Folly and Vanity condemned: If the Cries and Groans, and Sighs and Tears, and Complaints and mournful Wishes of so many reputed Great, nay some sober Men, —*O that I had more time!* —*O that I might live a year longer, I would live a strict Life!* —*O that I were a poor innocent* Jean Urick! —*All is Vanity in this World*: —*O my poor Soul, whither wilt thou go?* —*O that I had the time spent in vain recreations!* —*A serious Life is above all*, and such like: If, I say, this by no means can prevail, but if yet they shall proceed to folly, and follow the World; what greater evidence can they give of their heady resolution to go on impiously to despise God, to disobey his Precepts, to deny Christ, to scorn, not to bear his

Cross, to forsake the Examples of his Servants, to give the lie to the dying serious sayings, and consent of all Ages; to harden themselves against the checks of Conscience, to besool and spoil away their precious time, and poor immortal Souls to wo and misery? In short, 'tis plainly to discover, you neither have reason to justifie your selves, nor yet enough of Modesty to blush at your own folly; but as having lost the sense of one and th' other, go on to eat and drink, and rise to play. In vain therefore is it for you to pretend to fear the God of Heaven, whose minds serve the God of the Pleasures of this World: In vain is it to say you believe in Christ, who receive not his self-denying Message: and to no better purpose will all you do, avail. If he, that had loved God and his Neighbour, and kept the Commandments from his youth, was excluded from being a Disciple, *because he sold not all and followed Jesus*; with what confidence can you call your selves Christians, who have neither kept the Commandments, nor yet forsaken any thing to be so? And if it was a bar betwixt him and the eternal Life he sought, that (notwithstanding all his other virtues) love to money, and his external possessions could not be parted with; what shall be your end, who cannot deny your selves many less things, but are daily multiplying your Inventions to please your fleshly Appetites? Certainly, much more impossible is it to forsake the greater. Christ try'd his Love in bidding him forsake all, because he knew (for all his brags) that his mind was rivetted therein; not that if he had enjoy'd his possessions with Christian Indifferency, they might

Exod. 32. 6. Amos 6. 3, 4, 5, 6. Eph. 4. 17, 18, 19 20, 21, 22 23, 24. 2 Tim. 2. 19. Matt. 19. 16, 17, 18 16, 20, 21 22.

might not have been continued; but what then is their doom, whose hearts are so fixed in the vanities of the World, that they will rather make them Christian, than not be Christians in the use of them? But such a Christian this Young man might have been, who had more to say for himself, than the strictest *Pharisee* living dare pretend to; yet he went away sorrowful from Jesus. Should I ask you, if *Nicodemus* did well to come by Night, and be ashamed of the Great *Messiah* of the World; and if he was not ignorant when Christ spake to him of the new Birth? I know you would answer me, Yes, he did very ill, and was very ignorant. But stay a while, the beam is in your own Eyes; you are ready doubtless to condemn him and the young man, for not doing what you not only refuse to do your selves, but laugh at others for doing. Nay, had such passages not been writ, and were it not for the reverence some pretend for the Scriptures, they would both be as stupid as *Nicodemus* in their answers to such Heavenly matters, and ready to call them Canting to speak so; as it is frequent for you, when we speak to the same effect, though not the same words: Just as the *Jews*, at what time they called God their Father, they despised his Son; and when he spake of sublime and heavenly Mysteries, some cry'd, *He has a Devil*; others, *He is mad*: and most of them, *These are hard sayings, who can abide them?* John. 3. 1, 2, 3, 4, 5.

§. 3. And to you all that sport your selves after the manners of the World, let me say, That you are of those *who profess, you know God, but in Works deny him; living in those Pleasures, which slay the Just in your selves.* For Titus 1. 16.

though

though you talk of believing, it is no more then taking it for granted, that there is a God, a Christ, Scriptures, &c. without farther concerning your selves to prove the Verity thereof to your selves or others, by a strict and holy Conversation: which slight way of believing is but a light and careless way of ridding your selves of farther examination; and rather throwing them off with an inconsiderable granting of them to be so, than giving your selves the trouble of making better inquiry, (leaving that to your Priests, oft-times more ignorant, and not less vain and idle than your selves:) Which is so far from a Gospel Faith, that 'tis the least respect you can shew God, Scriptures, &c. and next to which kind of believing is nothing under a denial of all.

But if you have hitherto laid aside all Temperance, Reason, and Shame, at least be intreated to resume them now in a matter of this importance, and whereon no less concernment rests, than your temporal and eternal Happiness. Oh! Retire, retire, observe the Reproofs of Instruction in your own minds; That which begets sadness in the midst of Mirth, which cannot solace it self, nor be contented below Immortality; which calls often to an account at Nights, Mornings, and at other seasons; which lets you see the variety, the folly, the end and misery of these things; this is the just Principle and holy Spirit of the Almighty within you; hear him, obey him, converse with them who are led by him; and let the glories of another World be eyed, and the heavenly recompence of reward kept in sight. Admit not the thoughts of former Follies to revive, but be steady and continually

nually exercised by his Grace, *to deny all ungodliness and worldly Lusts, and to live soberly, righteously and Godly in this present world*: for this is the true and heavenly nature of Christianity, to be so awakened and guided by the Spirit and Grace of God, as to leave the sins and vanities of the world, to have the affections regenerated, the mind reformed, and the whole man so baptized into Purity and Faithfulness towards God and Man, as to act with Reverence, Justice and Mercy; to care for very few things; to be content with what you have; to use all as if you us'd them not; and to be so dis-intangled from the Lusts, Pleasures, Profits and Honours of the World, as to have the mind raised to things above, the Heart and Affections fixed there: that in all things you may glorifie God, and be as Lights set on a Hill, whose shining Examples may be conducing to the happiness of others, who beholding such good works, may be converted, and glorifie God the Father of Lights, in which you all would be eternally blessed. Tit. 2. 11, 12, 13, 14

§. 4. But if the Impenitence of any is so great, their pursuit of folly as earnest, and notwithstanding what has been thus seriously offered to reclaim them, they are resolved to take their course, and not to be at leisure for more divine things, I have this farther to leave with them from the Almighty, who first injoyn'd me this work, *That Tribulation, Anguish and Sorrow shall make their Dying-Beds; Indignation and Wrath shall wind up their days; Trouble and Vexation of mind and spirit shall be the miserable fruits which they shall reap as the rewards of all the wretched folly and rebellions! Be not deceived, God will not be mocked*: Its so irreversibly decreed; *Whatever* Rom. 2. 4, 5, 6, 9. Gal. 6. 4, 5, 6, 7, 8.

ever is sown here, shall be reaped hereafter. And just is the Almighty, to make good his determination upon such, who instead of employing the time given them *to work out their Salvation with fear and trembling*, have spent it in the pleasures of the Flesh, which perisheth; as if their Heaven were here. Nor can it seem unreasonable, since he hath thus long waited with remission of sin, and Eternal Life in his hand, to distribute to them that repent; that if they will not, to recompence so great obstinacy and love of this perishing World, with everlasting Tribulations.

Rev. 3. 20.
Chap. 21 27.
Chap. 22. 13, 14, 15

§. 5. But I am otherwise perswaded of many; yes, I am assured, the Mercies of the everlasting God have been so extended to many, that this will prove an effectual Call to bring them out of the ways and customs of this corrupted and corrupting World; and a means for establishing such, who hitherto have been unfaithful to what they have been already convinced of. And you, my Friends, whose minds have received the ALARUM, *whose Hearts have truly heard the Voice of one crying in the Wilderness, where you have been straying from the Lord, repent, repent!* To you in the Name of the great and living God I speak, I cry, Come away, come away; Ah! What do you do there? Why are you yet behind? that's not your Rest: It is polluted with the Sins and Vanities of a perishing World, Gird up your Loins; Eye your Light (One in all) Christ Jesus, *the same yesterday, to day and for ever*; who hath enlightned every one: follow him, he will lead you to the City of God that has Foundations, into which the wicked cannot enter.

Heb. 13. 8.

§. 6.

§. 6. Mind not the difficulties of your March; Great and Good things were never enterprized and accomplished without difficulty; which does but render their Enjoyment more pleasant and glorious in the end. Let the holy Men and Women of old be your Examples; Remember good old *Abraham*, the excellency of whose Faith is set out by his obedience to the Voice of God, in forsaking his Fathers House, Kindred, Country, &c. And *Moses*, that might in probability have been a King, by Faith in God leaves *Ægypts* Glory and *Pharaohs* Favours, and chuses rather to sojourn and Pilgrimage with the despised, afflicted, tormented *Israelites* in the Wilderness, than to enjoy the Pleasures of that great Court for a season; esteeming *Christs* reproaches greater Riches than *Ægypts* Treasures. But above all, how great was the Reproach, how many the Sufferings, how bitter the Mockings which Jesus suffered at the hands of his Enemies? Yet with what Patience, Meekness, Forgiveness and Constancy did he in all his Actions demean himself to his *bloody Persecutors, despising the shame, enduring the Cross, for the joy that was set before him?* And hath left us this glorious Example, that we should follow his steps; which hath in almost every Age been imitated by some. The Apostles sealed their Testimonies with their Blood, and multitudes after the example of their constancy, esteeming it the greatest Honour; as it was always attended with the signal'st demonstrations of the Divine Presence. How memorable was that of *Origen*: *If my Father were weeping upon his Knees before me, and my Mother hanging about my Neck behind me, and all my Brethren, Sisters and*

Gen. 1. 1,2.

Heb. 11. 24,25,26 27.

Isa. 53. 3.

Heb. 12. 1,2.

1 Per. 2. 21,22,23

and Kinsfolks lamenting on every side, to retain me in the Life and practice of the World, I would fling my Mother to the Ground, run over my Father, despise all my Kindred, and tread them under my Feet, that I might run to Christ: yet it is not unknown, how dutiful and tender he was in those Relations. Not much unlike to this was that noble and known Instance of latter times in *Galeacius Caracciolus*, Marquiss of *Vico*, who abandoned his Friends, Estate and Country; resolutely saying with *Moses*, *That he would rather suffer Afflictions with the first Reformers and Protestants, than enjoy his former Plenty, Favour and Pleasures with his old Religion.* Nor is it possible for any now to quit the VVorld, and live a Serious, Godly Life in Christ without the like suffering and persecution. There are among us also some, who have suffered the displeasure of their most dear and intimate Relations and Friends; and all those Troubles, Disgraces and Reproaches, which are accustomed to attend such as decline the Honours, Pleasures, Ambition and Preferments of the VVorld, and that chuse to live an humble, serious and self-denying Life before the Lord: But they are very unequal to the Joy and Recompence that follow. For though there be no Affliction that is not grievous for the present; yet what says the Man of God? *It works a far more exceeding weight of Glory* in the end. This has been both the Faith and Experience of those that of all Ages have trusted in God, who have not fainted by the way; but enduring, have obtained an Eternal Diadem. VVherefore since we are compassed about with so great a cloud of VVitnesses, *lets lay aside every weight and burden, and the Sins*

2 Tim. 3. 12.
1 Pet. 4. 1, 2, 3, 4, 5.
Heb 12. 1 Rom. 5. 1, 2, 3, 4.

and

and Vanities that do so easily beset us; and with a constant holy Patience run our Race, having our Eyes fixed upon Jesus, the Author and Finisher of our Faith, not minding what's behind; so shall we be delivered from every Snare. No Temptations shall gain us, no Frowns shall scare us from Christs Cross, and our blessed Self-denial: And Honour, Glory, Immortality and a Crown of Eternal Life shall recompence all our Sufferings in the END. Phil. 3. 13. Rom. 2 7

O Lord God! Thou lovest Holiness, and Purity is thy Delight in the Earth; wherefore I pray thee, make an End of Sin, and Finish Transgression, and Bring in thy Everlasting Righteousness to the Souls of Men, that thy poor Creation may be deliver'd from the Bondage it groans under, and the Earth enjoy her Sabbath again: That thy great Name may be lifted up in all Nations, and thy Salvation Renowned to the Ends of the World. For Thine is the Kingdom, the Power and the Glory for ever; Amen.

THE END.

ERRATA.

PAge 90. l. 9. r. *them* to Babes, p. 95. l. 4. r. diligent, p. 129. l. 15. r. Relational, p. 136. l. ult. r. Perſons, p. 215. l. 26. r. *ſo* deteſtable, p. 233. l. 26. r. *Sardanapalus*, p. 241. l. 2. r. to avoid, p. 324. l. 33. r. whence *Timon*, p. 344. l. 16. r. whence, p. 347. l. 15. r. threatned not, p. 357. l. 11. r. Dialogues, p. 373. l. 14. r. influence. p. 396. l. 16. r. had a.